

THE *14. 10.*  
DIVINE ART  
OF  
Prayer.

Containing the most Proper Rules  
to Pray well :

WITH  
Divers MEDITATIONS and PRAYERS,  
Suitable

To the several *Necessities* of Christians, in their  
differing States of Life.

As you may see more fully by the Contents.

---

Useful in every Family.

---

The Second Edition newly Revis'd, Augmented,  
and Corrected,

By *Marius D'Affigny*, B. D.

---

L O N D O N,

Printed by R. Everingham, for Tho. Cockerill, at the  
Bible and three Legs in the Poultry. 1667.

SION COLLE  
LIBRARY.



---

To the Honourable and truly Religious

*ELIZABETH,*

Lady of the Right Honourable  
Sir *Nathan Wright*, Lord  
Keeper of the Great Seal of  
*England, &c.*

*Madam,*

**T**His small Manual, which  
has already found a cour-  
teous Entertainment from the  
hands of divers Religious Per-  
sons, is now ambitious to be seen  
in Yours; hoping by this means,  
a way may be made for its more  
general Reception in this City  
and Nation, where Treatises of  
this kind are necessary for the Pre-  
vention of Mistakes, and Encou-  
ragement of true Religion. I

*The Dedication.*

humbly presume, it may at least be somewhat useful in procuring to your Honourable Person and Family, an encrease of Blessings Spiritual and Temporal, in that it designs to afford Light, Assistance, and Direction to sincere Piety and Devotion, upon which those Blessings are by God's Promises intail'd. Upon these only hopes, this Divine Art of Prayer now courts Your Ladyships Patronage, and its Author humbly begs the honour of being admitted one of

*Madam,*

*Your Ladyships most Humble*

*and Devoted Servants*

*Marius D'Assigny.*

---

---

T H E  
P R E F A C E

To the Devout Christian.

**I** suppose I need not use Arguments to recommend to you the use of this little Treatise; Your Pious Temper and Religious Disposition (after a perusal) will find that Satisfaction and Benefit that is intended, and such considerable Assistances to your Devotions, as will not suffer you to reject or slight it, because of the smallness of the Book, the obscurity or mean station of the Author, or the frequency of the Subject. For I may say, that here are Observations, Directions, Reasons, and Considerations upon this Subject, not usually met with elsewhere, and which proceed from a long experience in the Service of God and Religion.

## The Preface.

I confess, that I first design'd these Meditations only for my Country Neighbours, at the request of some Religious Persons, they being in a remote corner of the Land, at a distance from other like Books of Devotion, with which they had but little Acquaintance. And I conceived they might more readily embrace my Advices in this kind, because of their knowledge of me, and esteem of my Person and Studies. The Language therefore and style was made the more easie and plain, that it might be levell'd to their Capacities. For I design not words but Matter, Sense, and Reason, not to wrap them in a cloudy Discourse or lofty Expression, but to lay them open to the Apprehension of the Vulgar sort. But the first Impression having met with a general Approbation, and (notwithstanding the multiplicity of other Books of Devotion set out by the most eminent Men of our Church,) been so kindly received from the Publick, to be reduc'd in a short time to a scarcity, at the desire of some Intelligent and Devout Persons, it has been  
thought

## The Preface.

thought advisable to print this second Edition, with such Additions as may seem to be wanting in the first.

In the beginning you shall find the most proper Directions, Helps and Encouragements to pray well; with a Vindication of our Forms and Prayers in use in our Church of England. To which I have annexed divers Meditations and Prayers, that you might have here the Practice, as well as the Rules of Devotion. And because in the Knowledge of our good God and merciful Saviour, consists eternal Life and future Happiness, as well as the present satisfaction and comforts of our Spirit, and the encouragement of our Faith, Humility, Patience and other Graces. You have here Meditations and Prayers upon the Divine Attributes, with several other Forms adapted to the various exigencies of our Mortality.

Let not therefore your Familiarity with the Works of other Divines, cause you to mistake this as useless, or a Repetition of the gift of Prayer, or what has  
been

## The Preface.

*been publish'd by others. You will find the design to be otherwise, to enable the Soul, not so much to speak the words, as to recommend the things that we want to the Divine Bounty, with that Decency, Humility, Respect, and other Devout Qualifications of the mind, that are required from us, as Creatures and Servants of so holy a Majesty.*

*Therefore as I design nothing but your Assistance and Spiritual Comfort, I doubt not but that these Advices and Directions, will meet with a favourable Acceptance from all Rational, Religious and grateful Christians, whose Business is Devotion, the Service of God, and to prepare for Eternity.*

Farewell,

M. D.

A

A

# DISCOURSE

To encourage to

# PRAYER;

*With the most proper Helps and Directions  
to pray well.*

**T**HERE is no Duty of Religion more excellent, more divine, more beneficial, and of a greater Concernment to us all, than that of Prayer. For in respect of God, 'tis an Adoration, and an open acknowledgment of all his glorious Attributes at once; and the best and only return that we poor Mortals are capable of, for all the Expressions of his unwearied goodness. And in respect of Man the Petitioner, 'tis the most effectual means to supply our continual wants, to procure and increase the divine Graces in our Souls, to arm us against all the assaults of Worldly Misfortunes, and predispose us for an Eternal Communion with our great Creator. So many and such real Advantages which we reap from the performance of this our Duty, are sufficient Encouragements to stir up our negligence, and to oblige us to present our selves very often in Prayer to the Divine Majesty, whose power is answerable to his Goodness, of an infinite extent, and may discover the folly of those frivolous Objections, that men of corrupt minds and man-

B

ners



ners invent to dissuade us from praying. For when a considerable Benefit appears, together with the expresse Command of our God, if the Sense of Duty be not sufficient to move us, the expectation of our own good should cause us to set aside all other considerations. Now in this case of Prayer, here is considerable, nay, assured and unspeakable Benefits mentioned before, arising from thence to our Bodies and our Souls. The Prosperity, the Health, the Riches, the Honours, Blessings, and the very breath of the former, with all other Temporal things relating to its good, are in the Hands, and at the disposal of our God; they proceed from his Bounty, and are commonly obtain'd by our Zealous Prayer; for God, an unchangeable Truth, hath promised in his holy Word, to have a special regard to the Prayer of the Destitute, to hear the groaning of the Prisoners, to loose them that are appointed to Death. That he will cause him that asketh to receive, he that seeketh from him his Necessities, shall find them in due time. That he will grant whatsoever we ask in Christ's Name. That he will hear the Prayers of all Flesh, and perform their desires. That he will open the Treasuries of his Mercies, to such as call upon his Name, and grant them their requests. In a word, God promiseth that he will freely bestow upon us all those earthly advantages which Men so highly esteem and stand in need of, in consideration of our devout and constant Prayer, together with the more lasting and more excellent Riches of the Soul, *Psal. 102. 17. Luke 11. 9. John 14. 13. Psal. 65. 2. Jer. 29. 12. and Jer. 33. 3. Zeck. 13. 9.*

If some prophane Varlets that contemn God and Religion, and neglect this Duty, neverthe-

less



less seem to be so happy as to be loaden with these Temporal Blessings, they enjoy them not with that deliciousness and content as a praying Soul: That which to the latter is a real Benefit, proves a present Curse to the former, an aggravation and the fewel of their Vices. Neither can they find that sweetness in good which naturally it yields, and a good Christian tastes; partly because the fears and apprehensions which commonly attend upon a disorderly behaviour, with the gripings of an awaken'd Conscience, sower and poison all the Mercies of Heaven; and partly because the secret Curse, that accompanies the wicked in the neglect of their Duties to God, changes the very nature of the greatest Blessings. Let therefore the Care, Diligence, and Frugality of our Fore-fathers make never so much provision for us: Let God's Providence put into our hands a plentiful Estate, Honours, Power and Authority, as soon as we are born, Prayer is as needful in such a Condition, as if we were daily to expect the continual Supplies of God's Bounty to entertain our beings, as if we had no such assurance of a livelihood in the World. Human Greatness, if not supported and animated by Goodness and Piety, is like those unweildy Bodies, the sooner brought to ruine for want of Vital Spirits, required to keep them in motion, and preserve them from the encroachings of the Diseases unto which their grossness and fatness are inclinable. Worldly promotion can never be well maintain'd and continued, but by that Providence from whence it first proceeds. Reason as well as Religion obliges us to seek from God's mercy the preservation of those Stores of good things which he hath bountifully bestowed upon us, seeing that with-

out it they must needs decay, and shrink away to nothing. Think not thy self, O Man, less indebted to thy God, because he hath given thee, by whole-sale, all the Riches of the Earth, which he distributes to others but by retail, and that therefore thou dependest not so much upon his Power, and needest not so much his continual assistance, as others of the lowest rank of Men. Sooner may the Moon and glittering Stars yield their light, and comfortable Influences, without the Aspect of the Sun; sooner may the Earth bring forth its variety of Creatures, without the Celestial Globes, than that Man, tho' never so Rich and Powerful, should subsist without his God. When therefore *Solomon*, the wisest of all the Kings of *Israel*, built the famous Temple of *Jerusalem*, he placed the King's Bed-Chamber near to God's Sanctuary, and caused a door to lead into it, whereof the Key was transmitted with the Crown and Scepter of *Israel*, and always in the King's possession, that this might mind him of his dependence upon his God, and to seek from him those Blessings and the protection that he continually wanted in that lofty Station of Honour. If therefore our Subsistence, the preservation of our Estates in the highest degree of Power, and the continual assistance of our God, needful in the greatest abundance, proceed from his bountiful hand, and are obtainable by, and promised to our Prayers, should not this oblige us to draw near with Humility to the Throne of God's Grace to offer up this cheap Sacrifice always ready and at hand, so acceptable to our good God?

I confess he is acquainted with our indigencies, and his infinite knowledg needs not be informed of the things that we want in the World,

for

## *The divine Art of Prayer.*

for he knows our necessities before we ask, and our ignorance in asking. He understands our most bosom thoughts. He sees and foresees what is most useful both for our Souls and Bodies. Tho' this Consideration may seem to render our Prayers frivolous, and not so needful as if God were ignorant of our Wants. Yet Christ and his Holy Apostles, require and advise us both by their Examples, and Commands, to lay open our Necessities in Prayer to our gracious God; and Nature it self calls upon us to seek from him a supply to our daily Wants. For we must not look upon Prayer as a simple information of our desires and estate, but as an open acknowledgement of God's Liberality and Riches; not as an increase to his knowledge, which is in it self Infinite, and can admit no augmentation, but as a means appointed by his Wisdom, to increase and augment our happiness. Neither must we look upon Prayer as an obligation laid upon God, to commiserate our poor Condition, but as a method to dispose and render us fit to receive the Mercies of Heaven, and as that unto which God's promises of Earthly and Spiritual Blessings are annexed. Which the divine Wisdom hath so much the more cause to encourage, and we sinful Men to practice, because it is the most agreeable to God's magnificence and unlimited Bounty, and to Man's weakness and poverty. Because it is the most excellent Armour to strengthen us against the assaults of worldly Casualties, the safest shelter where we may retreat when pursued by Enemies, by Storms, and Tempests, the best Purveyor, to procure us all things needful for our maintenance and beings. And because it is the readiest means to entertain and increase that fa-

familiarity with our God, which must of necessity precede that Eternal Union and Communion with him, which we shall enjoy in the Estate of Glory. God will have us draw nearer to him by degrees, and not leap from our vile Fellowship with Sin and the World, into an immediate fruition of his unspeakable Bliss. As there is a vast distance between these two extreams, it is not possible to pass from the one to the other in a moment, or without some mediums that are appointed to rid us of the indisposition of the one, and prepare us for the acceptance of the other. It is for that good purpose that his Wisdom condescends to send us the assistance of his divine Graces, by which our Souls are not only cleansed from the filthiness of our sinful habits, but also enabled to this blessed Correspondence with God in Prayer, the Fountain of all spiritual Joy and Comfort.

Let not therefore any Perswasion or discouragement hinder thee, O Christian, from visiting often thy God in Prayer. Let not the sinfulness of thy Actions, the viciousness of thy Disposition, the multiplicity of worldly business, the Cares and Troubles of the World, nor any mistake of God or of thy self, cause thee to omit this beneficial Duty. What if thou art sinful, or naturally indisposed to so holy a Performance. Remember Christ in Heaven sits at God's Right Hand to intercede for thee, to render thy Prayers effectual, to sanctifie thy Groans, and offer them up to thy God. What if thou makest thy Addresses to a glorions Being, of an infinite Power and Majesty : If thy disposition be suitable to the Duty, thou mayest draw near with confidence to the Throne of his Grace, for he is thine Heavenly Father, he desires nothing more

more than to render thee happy, and to bestow upon thee his Mercies. Consider his gracious invitations and many encouragements in his holy Word. *Come unto me all ye that travel, and are heavy laden, and I will refresh you, Matth. 11. 28. Call upon me in the day of trouble, and I will hear thee, and thou shalt glorifie me, Psal. 50. 15. The Lord is good and ready to forgive, and plenteous in mercy unto all them that call upon him, Psal. 36. 5. Before we call he will answer, and while we are yet speaking he will hear, Isaiah 65. 24. To all that turn to him, the Lord is gracious and merciful, slow to anger and of great kindness, Joel 2. 13. He will not break the bruised Reed, nor quench the smoking Flax, Matt. 12. 20. Shall his mercy be so ready to receive thee, and wilt thou be so unworthy to draw back? Shall his goodness long to bestow upon thee what thou wantest, and wilt thou be so unreasonable to contemn it? Shall his Love desire to be acquainted with thee by thy frequent Addresses, and wilt thou be so ungrateful to slight his offered kindness? Take notice of the just punishment of those ungracious Souls whom his Wisdom invites in vain to her self. *Because I have called, and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my Counsel, and would none of my Reproof. I also will laugh at your Calamity, I will mock when your fear cometh. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me, &c. Prov. 1. 25, 26, 28.**

Adversity may have that Power to awaken many, who in prosperity from one year to another scarce think of praying to their God: But what can such expect in reason from his Boun-

ry, which they in their flourishing Estate despise or neglect? Those Services can never be thought real and sincere, unto which necessity drives Men; and those persons that make a mock of this Duty at any time, cannot probably receive from it, in their greatest urgencies, the benefits they expect. It is therefore Wisdom constantly to practice that which may stand us in good stead, and without which we shall assuredly be at a loss. Prayer may help and comfort thee, O Man! when all other helps and comforts forsake thee, when thy Riches and thy Guards, thy Treasure and thy Friends, thy Power and thy Glory shall leave thee to be Tormented with the Pangs of a Disease, or suffer thee to pass alone and naked through the dark and mournful Vale of Death. In a word, when all the World can yield thee no assistance, Prayer alone may assist and relieve thee.

I cannot prescribe to any persons the times and moments for every one to make his Addresses to his God. There is no hour of the day nor night, but the divine goodness is ready to receive the humble Application of a dutiful Suppliant. No wonder therefore that St. Paul adviseth us to *pray without ceasing*. Which words we must not so understand, as to spend all our time in this Duty, leaving all other necessary Employments of Life, as the ancient lasie Hericks, surnamed by the Fathers *Euchits*, taught by their Doctrine and Practice. But this Command may admit of a threefold interpretation, equally necessary for the obervance of a Christian.

*First*, We may go far to the compleating of the Apostles Counsel, by sending up unto God without intermission, our hearty desires, our sighs,



sighs, and groans, when we are busie in our daily works to implore his needful assistance, and protection. The constant business of this Life should not hinder thee from this preparation for the next, nor the incumbrances of the World clog thy Soul from this elevation to its God, with whom an uninterrupted correspondence will wonderfully advance our present affairs, as well as dispose thee, O Man, for a more blessed Estate.

*Secondly*, in imitation of *David*, of *Daniel*, and of other Religious Men mentioned in holy Writ, we may pray always, by a constant performance of Prayer at those times that chiefly require a divine assistance, and an acknowledgment of God's continual Mercies. *Evening, Morning, and at Noon will I pray, and cry aloud, and he shall hear my Voice*, saith *David*, *Psal.* 55. 17. And *Daniel* could not be frightened, with the fear of the Lions fury, from praying three times a day to his God. In the Morning when our Eyes are open again to behold the wonderful works of God's Power and Wisdom in the Creation and Preservation of the World; it concerns us to praise his divine Attributes, that shine as bright as the Sun over our Heads. When we receive a fresh expression of God's goodness, in keeping us safe from the dangers of the preceding Night, in adding another day to our Lives, and a continuance of all his Temporal Favours, doth not Justice and Reason call upon us to be as mindful of God's Bounty, as he is of our necessities, and to be as liberal of our thanks, as he is of his Riches? When in the Morning thou art going about thine Employments, and considerest that all thy labours will be to little purpose without God's Blessings,

that thou art going through a world of dangers, Spiritual and Temporal, a World of Enemies subtil, malicious, and powerful, that besiege thee on all sides, is it not thine Interest to beg the favour and Protection of that good Creator, that thy Soul and thy Body may be preserved in the midst of all their envious attempts, that thy designs and undertakings may be successful, thy labours fruitful, and all thy proceedings prosperous?

At Noon when thou seest thy Table covered with God's good Creatures, appointed to strengthen thy Body, and tastest the sweetness of his Mercies, thou canst do no less than lift up thy hands and thine eyes, in prayer, to this bountiful Creator, as well to praise him for such a fresh expression of his liberality, at that time before thee, as to implore his Blessing needful to accompany the means used to recruit thy strength and preserve thy weak Body.

In the Evening when the Curtains of the Night are spreading about thee, when thou art lying down to refresh thy wearied Body with rest, when thou knowest not the dangers that hang over thine head, and hast no other means to avoid them, but God's gracious protection, shouldst thou not, for thine own safety, desire his favourable providence and all-seeing eye, to watch over thee, shelter, and defend thee from all spiritual and corporal Enemies? Were we but sensible of the mischievous temper of some of those airy Spirits that fly about us, those many and subtil Devils that plot our destruction; did we but understand their Power, Malice, and their unavoidable Assaults and propinquity, we should need no other Arguments to persuade us to arm our Selves with God's merciful protection,



on, when we lay our Heads down upon our Pillows. How soon should we perish, if God and his Holy Angels were not as watchful to keep us, as those Enemies of Mankind are watchful to destroy us! They wait continually for an opportunity to vent their Natural displeasure against us, and by the Evil Thoughts, filthy Dreams, unusual and unnatural disturbances of the Mind, they discover themselves in our sleep, and their hatred against us. Who knows but that God, who holds them fast in Chains, as so many furious Beasts, will let them loose to punish thy contempt of his Power and Providence, and neglect of his Duty, if thou forgettest to call upon thy God. Remember therefore, O Man, thy weak, thy frail and perillous Condition! Thy Life is but a Breath, thy Riches uncertain, thy Glory but a Shadow, thy Power but for a time, thy Prosperity but like a Dream, thy Beauty but a fancy, and thy Health always besieged and undermin'd with many Diseases, thy Body and Soul surrounded with Enemies, and thy present Estate, let it be never so flourishing, is in a continual want of God's favour, protection, and Blessings. Whether thou risest or layest thy self down, lift up therefore thine Eyes and Hands in Prayer to this good God, to supply thee with those things that thou standest in need of, but chiefly in the Morning and in the Evening. Let these be the Solemn and constant times of thine Addresses to God. Offer up unto him the Morning Sacrifice of Prayer, and the Evening of Praise. In the Church of the Jews, these were the appointed times to call upon God, 1 Chron. 16. 40. 2 Kings 16. 15. And Christ our Saviour, whose Example the Name and Profession of Christianity invite us to follow,

was

was wont to consecrate these hours to Prayer and Devotion, *Mat. 14. 23. Luke 6. 12. Mark 6. 46.*

Seeing therefore that Reason and Religion binds us to this Duty of Prayer in the beginning and close of the Day, and oblige us then to renew our Correspondence with God, too often interrupted by our daily miscarriages, let not the multiplicity of Business, the Cares and Troubles of the World, the frightful apprehensions of Sin, discourage or hinder thee from this constant and necessary Familiarity with thy God.

When a sudden occasion calls thee away, so that thou art not able to offer up thy desires in such a solemn manner as is required at these usual times ; make use at least of the shorter Prayers, of the compendious Ejaculations of the mind. Let thy Soul be with God, tho' the World hurrie away thy Body. Spare a thought unto that merciful God, who hath spared thee to attend upon thy necessary Occasions, and who can render thine undertakings either prosperous or unhappy, as he sees convenient. Venture not out into the wide and troublesom World, without the safeguard of God's Protection. And enter not into the shadows of the Night, this Cousin and remembrancer of Death, without his merciful allowance, who hath the Keys of Death and of Hell.

The third Interpretation of the Apostles Advice, *To pray without ceasing*, Is to be always in a disposition fit for Prayer, to shake off all Impediments, all incumbrances of Sin, which hinders us, that the Soul may still be in a readiness with Wings of Faith and Love, stretched towards Heaven, always ready to take its Flight.

The

The troubles and vexations of the World should rather animate thee, and inflame thy Devotion, with an expectation and certain assurance to find more favour in him than in all inferior enjoyments. His Holy Spirit can convey comfort into thy Soul, when the World fills thee with Sorrow. He can send thee delights and sweetness to qualifie all other bitterness; for by the means of Prayer, a Christian can keep himself in such an excellent Temper, that will not suffer him to be sensible of many misfortunes and Crosses, and so secure his Soul, that all outward Accidents shall do him no harm.

I know that the sense and conscience of Guilt, is wont to estrange us from God, and interrupt all correspondence between his mercy and our Souls. And Reason seems to forbid us, together with the respect we owe to so holy a Being, when our hands are reeking with Blood, or our Body comes from the commission of any other grievous Offence, wilfully acted, to presume to present our selves before the Throne of God's Grace immediately, without any delay. I confess that such unhappy Criminals ought to pause a while upon their woful Condition, and the sense of their Guilt ought to move them to Repentance and Sorrow, before they offer up their Prayers to God, for otherwise, this Sacrifice, will meet with no better acceptance than that of *Cain*, or that of *Hophni* and *Phineas*, or that of *Corah* and his Rebellious Company, whose Offerings were so much the more distasteful, because they were aggravated by disobedience to God, and to his Servant *Moses*. But yet I would advise a Christian to spend and delay no more time, but only to prepare himself the better for this sacred Duty. Suffer not thy Sin to grow old,

nor this Burden to lye too long upon thy Soul, for fear it should leave an Impression that thou wilt not be able to remove in haste. In such a case, though Guilt ought and will interrupt and break off our continued Prayers to God, yet it ought not to drive us further from him, but rather cast us into the Publicans Disposition in the Gospel. He would not lift up so much as his Eyes to Heaven, but smote upon his Breast, saying, *God be merciful to me a Sinner* : Or into the Blessed temper of the Prodigal Son, *I will arise and go to my Father, and say unto him, Father I have sinned against Heaven and before thee, and am no more worthy to be called thy Son, make me as one of thy hired Servants*. A greater Humility in such a Case, ought to prepare our Persons and Prayers for God's acceptance. The more unworthy sin hath made us, the more lowly ought our approaches to be to him. The alteration in our behaviour and lives should cause an alteration in our Souls, before we present our selves before God. Instead of alienating our minds from him, the consideration of our weakness should encourage us to draw near to him by Prayer, and seek from his all-sufficiency strength against future Temptations. In such a case, I would have a repenting Christian understand that God, our merciful Creator, is not so soon estranged from us, as we are from him. The Sin that disorders our Souls, and causeth us to shun his presence, may cause him to correct us for our good, but it will never oblige him to cast us away, if there be any sense of our Guiltiness in us, accompanied with the hopes of his Mercy. Therefore this ought not to be long an impediment to our Prayers, or the cause to interrupt our daily correspondence with God, Morning and Evening ; for we see it of-

ten happen by woful experience, that by such an omission of our Duty, many are insensibly brought into dangerous Snares. And God withdraws his protection from such as were not mindful to take it along with them. To avoid such miscarriages and dangers, Prayer is as needful to a Christian in the beginning and close of the day, as Armour and Weapons to a Souldier, and Shoos and Cloathing to a Traveller, to defend him from the injuries of the Way and Weather.

It emboldens the Soul against all accidents, it gives Life and Heart to a Christian, and makes him walk every where, and lye down with David's Confidence. *Tho' I walk through the Valley of the shadow of Death, I will fear no ill, for thou art with me, thy Rod and thy Staff they comfort me,* Psal. 23. *Surely goodness and mercy shall follow me all the days of my Life,* Psal. 4. 6.

Likewise in the midst of a danger, at the Tidings of Losses or Successes, at the beginning of any Businels of weight or moment, and at several other times and occasions, it concerns us to address our selves in Prayer to God, the chief and only Author of all Temporal and Spiritual happiness; for as this Devotion will disappoint the mischievous intent of Evils and Crosses, it will infallibly draw a Blessing upon all our undertakings. I have therefore endeavoured in this Book to furnish you, my Christian Brethren, with all the Prayers that are suitable for many Occasions, Casualties, and Accidents, needful in these wicked and dangerous times, in which we now live.

If you offer them up in the manner as you ought, you need not doubt of the Success. The whole Creation is not able to resist or render ineffectual

effectual the religious Prayers of a Child of God. *Joshua's* Prayers arrested the Sun in the middle of its Course. *Moses's* Prayer dried up the Waters of the Red Sea. The *Israelites* Prayers undermined the Walls of *Jericho*. *Hezekiah's* Prayer obtained fifteen years to his Life already condemned, and like to be stifled by a Pestilential Disease naturally irrecoverable, and caused an alteration in the common Course of Nature. *David* by his Prayers marched safe through many dangers, and was secure in the midst of all the Risings and Tumults of his Enemies. *Ahab's* humility, and prayers, suspended and put a stop to God's Judgments, that were going to fall upon his Idolatrous House. *Manasse's* Prayer freed him from the Chains of *Babylon*, and restor'd him, against all probability, to his Kingdom and Throne. *Daniel's* Prayer shut up the Lyons mouths, and disarm'd those furious Beasts. *Esther's* Prayers changed the Sentence of death, established against the *Jews*, and caused the mischief to fall upon their Enemies Heads. The Churches Prayers unfettered *St. Peter* in the midst of his Guards, opened for him the Iron Gate, and set him at liberty. *Elijah's* Prayers shut and open'd the Windows of Heaven. The thundering *Roman* Legion by Prayer reliev'd their fellow Souldiers with fresh showers of Rain, and discomfited their Enemies with strange Lightning and Thunder. So many and so strange Events, above all expectation and humane Power, have been brought to pass by zealous Prayers, that we have good cause in the greatest difficulties to be full of hopes whilst we have liberty to pray. The Heavens, the Seas, the Earth, the Elements, and all the Creatures, animate and inanimate, seem to be at the Devotion



God. tion of a devout Soul. For the great Author and  
 iddle preserver of all created Beings, causeth them to  
 Wa- afford help and assistance to the humble and con-  
 s un- dute Petitioner. As they are alway in his hand,  
 Pray- and at his disposal; he employs them in their  
 con- Relief, and for the accomplishment of such de-  
 ntial fires as tend to the universal good of his Crea-  
 d an tures, and his own Glory. What is not Prayer  
 ture. able to bring to pass, when it interestes an Al-  
 ma- mighty Power and an infinite Goodness in our  
 f all Affairs, and fetches to its assistance that same Om-  
 A- nipotency that created the World out of nothing?  
 put *Nihil fortius*, saith a Father, *homine legitime O-*  
 oing *rante*. There is nothing more powerful than a  
 fess's Man praying as he ought. For the efficacy of  
 sylon, Prayer depends not upon the holiness of the Pe-  
 o his titioner, but upon God's Promises that are un-  
 t up changeable, Christ's Merits that are truly meri-  
 ous torious, and his intercession that is unresistable.  
 e of At the right hand of God, where he sits above  
 used this unconstant World, he is employed in offer-  
 ads. ing up the requests of his Members, and Servants  
 in on Earth, and there before the Mercy Seat to  
 the perfume with the Frankincense of his Passion,  
 ab's that they might be acceptable to our Heavenly  
 ea- Father. Whilst we have such a prevailing Me-  
 yer diator, never doubt of the success of a Prayer,  
 ers proceeding from an humble Soul; fit for the ac-  
 irth ceptance and encouragement of our merciful Sa-  
 and viour.

And if at any time thou feelest thy self indis-  
 posed, or not able to offer up thy Prayers with  
 that Devotion that is requisit, be not therefore  
 discouraged, despair not of the success, know  
 we for certain that it is not so much thy weakness as  
 as, thy negligence, not so much thy inability as thy  
 es, sloth and indisposition, that clogs thy Prayers  
 o- and  
 on

effectual the religious Prayers of a Child of God. *Joshua's* Prayers arrested the Sun in the middle of its Course. *Moses's* Prayer dried up the Waters of the Red Sea. The *Israelites* Prayers undermined the Walls of *Jericho*. *Hezekiah's* Prayer obtained fifteen years to his Life already condemned, and like to be stifled by a Pestilential Disease naturally irrecoverable, and caused an alteration in the common Course of Nature. *David* by his Prayers marched safe through many dangers, and was secure in the midst of all the Risings and Tumults of his Enemies. *Ahab's* humility, and prayers, suspended and put a stop to God's Judgments, that were going to fall upon his Idolatrous House. *Manasse's* Prayer freed him from the Chains of *Babylon*, and restor'd him, against all probability, to his Kingdom and Throne. *Daniel's* Prayer shut up the Lyons mouths, and disarm'd those furious Beasts. *Esther's* Prayers changed the Sentence of death, established against the *Jews*, and caused the mischief to fall upon their Enemies Heads. The Churches Prayers unfettered *St. Peter* in the midst of his Guards, opened for him the Iron Gate, and set him at liberty. *Elijah's* Prayers shut and open'd the Windows of Heaven. The thundering *Roman* Legion by Prayer reliev'd their fellow Souldiers with fresh showers of Rain, and discomfited their Enemies with strange Lightning and Thunder. So many and so strange Events, above all expectation and humane Power, have been brought to pass by zealous Prayers, that we have good caule in the greatest difficulties to be full of hopes whilst we have liberty to pray. The Heavens, the Seas, the Earth, the Elements, and all the Creatures, animate and inanimate, seem to be at the Devo-

tion



tion of a devout Soul. For the great Author and  
preserver of all created Beings, causeth them to  
afford help and assistance to the humble and con-  
fident Petitioner. As they are alway in his hand,  
and at his disposal; he employs them in their  
Relief, and for the accomplishment of such de-  
sires as tend to the universal good of his Crea-  
tures, and his own Glory. What is not Prayer  
able to bring to pass, when it interestes an Al-  
mighty Power and an infinite Goodness in our  
Affairs, and fetches to its assistance that same Om-  
nipotency that created the World out of nothing?  
*Nihil fortius*, saith a Father, *homine legitime O-*  
*rante*. There is nothing more powerful than a  
Man praying as he ought. For the efficacy of  
Prayer depends not upon the holiness of the Pe-  
titioner, but upon God's Promises that are un-  
changeable, Christ's Merits that are truly meri-  
torious, and his intercession that is unresistable.  
At the right hand of God, where he sits above  
this unconstant World, he is employed in offer-  
ing up the requests of his Members, and Servants  
on Earth, and there before the Mercy Seat to  
perfume with the Frankincense of his Passion,  
that they might be acceptable to our Heavenly  
Father. Whilst we have such a prevailing Me-  
diator, never doubt of the success of a Prayer,  
proceeding from an humble Soul, fit for the ac-  
ceptance and encouragement of our merciful Sa-  
viour.

And if at any time thou feelest thy self indis-  
posed, or not able to offer up thy Prayers with  
that Devotion that is requisit, be not therefore  
discouraged, despair not of the success, know  
for certain that it is not so much thy weakness as  
thy negligence, not so much thy inability as thy  
sloth and indisposition, that clogs thy Prayers  
and

and stops them in their ascent to Heaven. Know for certain that God regards more humility, truth, and sincerity, than the flourishings of Wit, and the excellency of the language, or the vehemency of the expression in all thy Requests. That the Sighs and Groans of a broken heart, or of a devout Soul, are more powerful with God, than the strongest Arguments or the longest Prayers. God is not wont to proportion his mercies, only to our deservings or reasons, but rather out of his inexhaustible Treasuries, to take and bestow upon us Men, beyond all merits and expectation.

Therefore slack not thine Endeavours to pray well, God's greatness and thine estate in relation to him, calls for the greatest Respect, the profoundest Humility, the exactest Care, the most fervent Zeal and earnestness that thou art capable of. God is not to be courted with ordinary Devotion. His Blessings are not to be obtained by a slothful hand, and a negligent Soul. The distance betwixt God and us vile Men, should be expressed by the humility of our Souls and Bodies, and our Prayers offered to so excellent a Majesty, must have an excellency to recommend them to the Throne of his Grace. For that purpose we must take notice of, and observe the following directions in all our Addresses to God.

*First*, Let a short Meditation upon God, his Power, Glory, Sufficiency, infinite Presence, Goodness, Knowledge and Riches precede your Prayers; with some Reflections upon your selves, your sinfulness, vileness, and the former experience of God's goodness; that such Considerations as these may cause you to shake off all negligence and sloathfulness, and help to banish from your Souls all undecency, carelessness and misapprehensions,

visions, usually found in the devoutest persons. We are naturally too much unmindful of the respect that we owe to our God; too careless in the performance of our Duties; too fond of the World and its Vanities; Therefore this meditation must stir us up, and pre-dispose us for this holy Conference with our Maker. It must withdraw our minds from all other intangling thoughts, that we may with more liberty set our selves entirely apart for this important Duty. We must rid our selves of those things that commonly disturb us, when we present our selves before our God, and draw near to him with such thoughts as these.

I, poor wretched and weak Man, Dust and Ashes, am going to speak to, and petition a God, the Creator of the World, a Holy and Divine Majesty, an incomprehensible Spirit, which fills Heaven and Earth with his infinite presence. He is at my Elbows, and takes notice of my outward behaviour and the inward motions of my Soul; and observes all the wandrings of the Mind in every corner of the wide World, and sees and hears our wants and necessities. How careful must I be to appear with respect before him? He is Holy, and abhors all filthiness; I must therefore banish all filthy, polluted, and idle imaginations at this moment. He is as just as he is good, ready to punish irreverence, but much more inclinable to reward Humility and Devotion; how devout therefore should my Soul be in his presence? How circumspect and humble before him, who is an all-seeing Majesty, and a consuming Fire. The indiscreet Devotions of the Sons of *Aaron*, caused the Fire from the Lord to fall upon and consume them. *Uzzah's* unseasonable officiousness, and the impudence

pudence of the men of *Bethshemeshs*, in drawing near to God without respect, were severely punished; and shall I presume to draw near to my God with carelessness and indiscretion? Shall I escape if I venture before him, without due consideration? Shall I expect any gracious returns of those prayers that are offered up with so little grace and dread of God's Power, with so little sense of his glory and Majesty? O let my Soul be filled with the fear and reverence of so fearful and holy a Being. Let my mind be seasoned with such a dread of him, that may not fright me from him, but rather oblige me to draw nearer to him with more Devotion and Humility.

If we entertain such thoughts as these, they will cleanse our Souls from all that Superfluity, which will otherwise disgrace and spoil all our holy performances. A little pause therefore before Prayer, is needful for this purpose; however it is an Act of Wisdom, in so weighty a business, to proceed on with caution and wariness; and this little recollection of our selves, which I recommend to every devout Soul before Prayer, (chiefly before the solemn and publick Prayers offered up to God in the publick Congregation) cannot but be of a great use, and very instrumental to prepare us for that Duty; for thereby we may see what there is in us able to impede us in our addresses to God, and what is likely to hinder a favourable return of our Petitions; besides it favours much of that respect that God's greatness requires from us, together with our Relation to him. *Keep thy foot*, saith the Wise man, *when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools.* Ecclesiast. 5. 1. That is, when thou

thou goest to appear before God's Majesty, keep thy self with watchfulness and circumspection, and understand thy self, thy disposition, and what thou art, and what thou dost; that this sacred Frankincense of Prayer may be presented to God, with the Ingredients necessary, and from a Soul rightly qualified.

*Secondly,* For that purpose, you must never come to God with any known sin unrepented of: that is, with any sin near and dear unto our Souls, which we entertain with a Resolution, never, or not yet to part with: For not only the sacred Word of God assures us, that *God heareth not Sinners*, John 9. 31. but Reason also teacheth us, that it consists not with his Wisdom, to listen to the Prayers of such as will not hearken to his Commands; to bestow his Blessings and Mercies upon such unworthy Souls, as will not leave a sin for his sake; or, such as prefer the filthy Pleasures of the Flesh to the sincere Joys of God's favour, and the real advantages which flow from thence in abundance. Therefore, by the Mouth of the Prophet *Isaiah*, he speaks thus to the *Jews*, and to all impenitent Sinners; *When you spread forth your hands, I will hide mine Eyes from you; when you make many Prayers, I will not hear.* The cause of this severity is discovered in the next words; *because your hands are full of Blood.* All other sins as well as blood guiltiness are wont to divert God's Mercies from us, and withdraw those good things, which otherwise we might enjoy. Our Prayers in such a case, without this due Preparation, favours of the greatest impudence, and Atheistical boldness; because we attempt the obtaining of God's Riches and Favours to our unworthy Beings, and present before his all-seeing Eye, Bodies distempered with Vice,

Vice, Hands full of Sin, Eyes swelling with Pride or bearing the marks of the Contempt of his Divine Majesty, and a Soul that would never regard him, were it not for our Wants, and God's Riches. The Prayers of such a Person will prevail no more upon God than the Sacrifice of *Corah* and his Confederates; for he accepts not the Offerings presented by foul hands: Purity and Innocence are required in such as come before God. And tho' none of us can pretend to an absolute freedom from sin, and from those wicked propensities to vice, which render our Prayers ineffectual; yet every one of us may cleanse ourselves from all actual Transgressions by Repentance, and make some amends by a repeated resolution against our beloved Sins, and by an inward and hearty Sorrow, before we appear in God's presence, for our past miscarriage; for unless we appear in that temper, our most just and excellent Prayers, will avail us nothing; they will not be accepted, if they proceed from a Soul bewitched with the deceitful Allurements of Sin. The Devil's Slave can never be fit to appear before the God of liberty, till the Bolts and Chains of Hell be shaken off: He shall never meet with acceptance from a Jealous God, who is already betroathed, and inseparable from sin, the great Enemy of his Glory. How unreasonable and odious were the Devotions of *Zimri*, when in the publick Congregations of the Children of *Israel*, humbling themselves for their Sins in God's presence, he had a *Midianitish* Woman at his Elbow? How unwelcome were the Addresses of a proud *Pharisee*, whose Prayers were the expressions of his Pride and Vanity? *Cain's* Sacrifices were not pleasing to God, because there was a mixture of Wickedness amongst his Offerings;



ings ; therefore such Prayers as proceed from  
impunity and vice, are odious to God.

Likewise, in such a Case, the Petitioner is  
not in a disposition fit to receive God's Mercies ;  
for sin discomposeth us, and while we retain it  
in our Affections, both the Action and the Ha-  
bit of sin conspire together, to intercept and de-  
prive us of all gracious Returns of our Pray-  
ers from God. It fills the Soul full of jealousies,  
fears, apprehensions, suspicions ; and instead of  
Love, it begets an hatred of, and an aversion to  
God, which will never suffer us to draw near  
in that manner, as his infinite goodness and unli-  
mited liberality require ; so that unless true re-  
pentance intervene between our Sins and our  
Prayers to our Maker, they will rather provoke  
his Justice, than prevail with his Mercy.

*Thirdly,* If you will have your Prayers accep-  
table to God, you must offer them with that  
attention and intention of the mind, that so  
weighty an action, and the greatness of God's  
Majesty require. For to what purpose is it to  
attend, and be present in a praying Congregati-  
on, if we be no more concerned in the Devotion,  
than the Timber and the Stones of the Fabrick ;  
if our Bodies be present without our Souls ?  
God demands from his People spiritual Sacrifi-  
ces and Services ; which are not to be performed  
with the outward part alone ; the Mind and the  
Understanding must be active, and the Soul and  
all its faculties ought to be concerned in this  
Spiritual worshipping of our great God. As  
God is an Unity without Division, whatsoever  
is offered to him, must express this Unity, by  
a total Consecration of it self, chiefly in that  
Christian Service, where all the divine Attri-  
butes are acknowledged, and wherein the Soul

as well as the Body is to resign it self over to God. Dead Sacrifices under the Law were abominable and bodily Devotions alone under the Gospel are disrespectful to God, and injurious to ourselves; for they commonly proceed from the multiplicity of worldly business that possess the Soul, from an unmindfulness of God, and want of an Holy fear of his Divine Majesty from a carelessness of our Duty, or from the disturbances and lusts of the Flesh, that steal away our Thoughts as well as our Affections from God's Holy Worship, and deprive us of the advantages that we expect from a due performance of our Duty. To prevent such ill consequences the Christian in Prayer ought to mind the weighty Business in hand, and not only at the close of every Petition, in imitation of the Primitive Church of Christ, to subscribe and declare his assent and consent to the Requests offered up to God, by the universal *Amen*, but also to express inwardly in the Soul, what is outwardly pronounced and spoken, and to be seriously attentive to every Petition. For, as the rational Soul is able to express it self, as well as the animal part doth with the Tongue, and that by an internal Word and Faculty proper to it, that must speak, or else God will not hear; for that intent, it is necessary to hearken with a Religious attention to the Prayers which proceed from our own, or others Lips, and endeavour to bear that part in the Devotion which is appointed for us. It is necessary to set aside all other Worldly business to disengage our selves and our minds from all other incumbrances, to fix them to the Duty they are employed in, and to tye and settle them with the dread of God's presence; so that our thoughts may not take the liberty to wander



Go up and down from this holy exercise. And when we are in Prayers, we must set a watch at the door of our Senses, forbid entrance to all sudden Accidents, and in a word, summon all the thoughts of the Mind, and faculties of the Soul, to render their homage to God's Divine Majesty, and not to suffer them to straggle from the weighry business in hand. Remarkable is the Example of that Noble and Courageous Youth of *Macedon*, whose Office it was to burn Frankincense before King *Alexander*, when he sacrific'd to his Gods; tho' a burning Coal *Val. Max.* was casually falln into his open l. 3. c. 3. sleeve, and did there consume both his Vestment and his Flesh, lest he should ominously and unhappily interrupt the publick Sacrifices of his Prince, he persisted in his business to the end, through all the Torments, and would not so much as complain. How religious were such, and other Heathens in the publick Worship of their false Gods! Nothing was able to cause them to interrupt their Sacrifices! And shall we Christians mingle in our Devotions to the true Lord of Heaven and Earth, vain, idle, wanton and lascivious thoughts and actions? Shall every accident and casualty be able to take us off from the Service we are about? Yet this we see most commonly happens both in our publick and in our private Addresses to God, for want of a due respect and dread of God's presence, of which we should at such times be really and most sensible.

*Fourthly*, The affections of the Soul ought to be moved and concerned in the offering up our Requests, and our Petitions ought to receive

ceive that qualification from them as is suitable to the reasons, cause, and intent of our Address. Our praising of God must be performed with an holy and reverend freedom, and a sense of our Obligations. Our requests must be sent up to God with humility, and an acknowledgment of our undeservings. Our Confessions of sin must be seasoned with sorrow, and a resolution of amendment. Our Promises, Vows, and Engagements, must proceed from an hearty resolution, and a sense of our miscarriages and weaknesses. In short, all our Prayers must be the outward expressions of the Soul, which ought to qualify and animate them; for unless our Hearts be thus concerned the Prayer is but from the Tongue, the Soul hath no part in it; 'tis but the Effect and production of our Imagination, but no real Devotion of the mind; 'tis a Worship in jeast and not in earnest, visible to an All-seeing Eye. Such heartless services are so full of Imperfections, that in reason we can never expect any gracious returns from a Just and Wise God, who would not admit either the Blind or the Lame to draw near to his Holy Altar, to offer Sacrifice, tho' of the Priestly Race, *Levit. 21. 18.* If under the Law, the want of these Members excluded Men from God's Service, how much the rather under the Gospel, when the noblest Member is wanting, the Heart and its Affections? A Gospel Worship must be an hearty Worship, that only is sufficient to obtain acceptance. It was God's Complaint of *Israel*, that they *honoured God with their Lips, whilst their heart was far from him.* They are guilty of the same Formality, who frequently attend at Prayers without causing their hearts to be

con-

concerned in the Devotion. It should be therefore our care, to stir up our affections with all the considerations of want, necessity, future advantage, experience, duty, God's presence, and whatever may have the greatest influence upon us.

*Fifthly,* And that our Affections may be the more inflamed, we must kindle them with an Holy Zeal, which must burn, not so much by the sense of want, as by an earnest and unfeigned desire to Glorifie our Maker; however, both may very well contribute to inflame our Affections in the Divine Worship of our God in Prayer. Now this Zeal needful in all our Addresies, is that holy violence that strains our affections in religious Duties, and gives that perfection to the Action, which otherwise they would want; 'Tis accompanied with a diffidence of our selves, and a strong resolution to worship God with the utmost of our endeavours; 'Tis quickned by the fears and apprehensions of being guilty of that prophane sloathfulness, which might displease our gracious God, and stop the current of his Mercy; it fills the Soul full of Jealousie, which awakens all its faculties and powers, to the performance of the present Duty: And as our great Saviour, when he expell'd the Merchants and Money-Changers out of his Temple at *Jerusalem*, was animated by a Divine Zeal for God's Glory; so a Christian that is govern'd by the same Spirit, and Zealous Affection for his God, drives out of his mind all worldly Business, and considerations of profit and Advantage, that God may be worshipped in this Spiritual Temple, the Soul, without the interruption and clamours of our

sensual and secular Interests, where Sin and the Devil commonly insinuate themselves too much, *John* 2. 16.

*Sixthly*, As there is a care to be taken of our persons, and manner of offering up our Prayers, that they may be in some measure answerable to God's glorious Perfections, and our own vile and mean Estate; we must likewise mind the things that we petition for, that they be not contrary to God's revealed, or secret Will. God's Will must regulate ours in all our actions; for Christ our Saviour, teacheth us by his Blessed Example, to be instrumental in, as well as desirous of the performance of God's will on Earth; and Reason tells us, that God being the supreme Agent, the great Maker and Protector of the World, the Lord and Redeemer of Mankind, that all our Inclinations and Wills ought to yield homage to his Pleasure. In which submission there is this advantage arising to our selves; thereby we compass and attain unto the end of all our desires, an infallible happiness; for the best self-interest is a submission to that wise Agent, who is engaged to promote our Felicity and his Glory together, according to his promise, *Rom.* 8. 28.

If in other actions of our life, God's Will should be the Rule of our desires, how much the rather in that weighty, and religious action of Prayer, where the Soul and the Body together, are to summon all their Faculties and Members, for the worshipping of their great Creator and Benefactor? for the chief intent of this performance, is the magnifying of God's glorious Attributes, which we can never do, if we suffer any of our desires to oppose his Will,

or

or contradict his Wisdom, or question his Al-  
sufficiency and Goodness. The want of his  
Mercy should cause thee, O Man ! to yield  
to his Wisdom and Power ; if thou expectest  
a favourable return from his Bounty, thou must  
learn to court it by a dutiful submission to his  
Pleasure and Governance, both in the things that  
thou desirest, and in the expectation of the time  
which he judges most seasonable to grant thee  
thy requests. All impatience in Prayer is guilty  
of indiscretion, of prophane folly, of dis-  
respect, and disesteem of God's Wisdom and  
Mercy. In this, and in all other acts of Devo-  
tion, Men must learn to prefer his Glory, whose  
goodness they want to the satiating of their  
own craving and importunate Appetites, and to  
give a check to the furious desires of our cor-  
rupt Nature, when we find them proceeding  
beyond the Bounds limited by God and his  
Will, and our real happiness, which common-  
ly are unseparable.

But there is a difference to be observed, ac-  
cording to the difference of the things that we  
desire from God. For Spiritual Mercies, for  
Faith, Grace, Regeneration, Strength against  
Sin, Truth, Wisdom, Knowledge, and other  
Blessings relating to God's immediate Glory,  
and our own Salvation ; a Petitioner can ne-  
ver be too earnest, zealous and impatient. Such  
advantages are to be wrested, if I may so  
speak , from our good God, by our continual  
and fervent Prayers. Violence, condemned in  
other things, is approved of by Christ himself,  
in such as intend to be partakers of Heaven's  
Kingdom ; and an Holy importunity in Prayer,  
never returns without a grant of the Request,  
when we ask the divine Riches of God's  
C 3 Grace,

Grace, unless we have, like *Eſau*, forfeited before all pretensions to it; for God is as willing to bestow them, as we to seek them; and their excellency is such, that Men can never have, and desire them too much. As *David* therefore, whose Soul was insatiable on Earth, for Grace and divine Mercies, let us not give our selves any rest, until we have obtained these Riches and Ornaments of the Soul, and the assurances of God's favour.

But as Earthly prosperity and Blessings, relating to our better conveniency on Earth, are not of such a value and importance, our Requests for these things must be qualified accordingly; and because in some cases they may be prejudicial to our everlasting Interest, we are to beg them always with a condescension to the Will and Wisdom of our great God, who knows what is best for us, and most conducing to our real good. To desire them too passionately, or without any such submission, is to Idolize the Creature, and to prefer it before the Creator; it is to give to those Earthly and mean things, that affection which is due to God alone, and his divine Mercies. Nature I confess, will be always craving, and the sense of our wants will cause us to cry aloud, for a relief and remedy; but a good Christian must give a check to those natural motions, in imitation of Christ our Saviour, whose Humanity was loth to tast of the bitter Cup that was prepared for him to swallow; therefore you may hear him desire that it may pass away, and that he may be excused to drink it; but immediately after he adds, *not my will, but thy will be done*. The fulfilling of this will, we must prefer to the things that we most passionately desire on Earth.



before Earth. As it ought to be our chief aim, it  
ng to should be our most zealous request, and most  
their earnest petition, to be placed at the close of all  
have, our Prayers which we offer up for those plea-  
efore, sant, glorious, and useful things on Earth, that  
Grace draw away too much of our Affections. Like-  
elves wise when we beg from God for the good  
iches things of this Life, we must take heed of some  
tran- other intentions or affections of our corrupt  
Nature, that are able to render our requests  
rela- most sinful and abominable in God's Presence.

The first may proceed from an unjust prin-  
ciple of Covetousness, when the Soul is pos-  
sessed with an insatiable spirit, that craves  
more than is needful, and forces it to desire what  
is not really ours, to the prejudice of others;  
or from ambition, vain-glory, and immoderate  
care of the World, that may cause us to  
petition too passionately for its Vanities, as it  
may proceed from some Lust that governs the  
Soul. All these, and other Principles of the  
like nature, as they are irregular, the Devotions  
that proceed from them can never be good;  
for all our requests in such like Cases tend to  
procure to our selves those good things, that we  
purpose to abuse, in the satisfying of our un-  
ruly and base affections. Such Prayers are Sa-  
crifices of the Devil, and not of God; His  
Blessings, never so mean, are too good to be  
prostituted to our shameful Lusts. We must  
not think to feed the Devil's Brats with the  
Milk and Mercies of Heaven. It is an ungrate-  
ful Conversion indeed, to convert that to God's  
dishonour that proceeds from his Bounty. And  
it is the mark of a great indiscretion, and  
want of Piety, to seek from God the means to  
dishonour his holy Name, and to employ the



chief part of Religion for such a profane and unworthy purpose.

Another Affection is a Spirit of Envy, Anger, Revenge and Hatred, which if we discover in that part of God's Service, where we are to implore his Bounty, we cannot probably expect any great success, or any favourable return. We cannot expect that the God of Mercy and Love, should be favorable to inhumanity and revenge, that he will grant such Petitions as proceed from that affection, which is directly contrary to his Divine Nature and Commands. God must not, nor will not be made the Executioner of our vengeance, nor receive the Commissions from us to punish our wrongs. Vengeance belongs to God; it is a bold presumption to prescribe to his Wisdom either the method, time, or measure of inflicting it upon the greatest Offenders. Therefore let us always cast ourselves upon him and his Justice, with a disposition ready to forgive the greatest Enemies. Let us leave all our private Interests entirely to the disposal of his Wisdom, and not venture nor suffer our corrupt Nature to give him directions, how, and where to execute his wrath, chiefly in that part of his Service where our business is to intreat him to suspend the execution of his Justice from us, justly due for our Offences committed against his continued goodness. If he shews so much favour to us, he expects that we should do the like to such as have offended us, and deserved our displeasure. Our Prayers therefore must not be Imprecations and Curses, all Gall and bitterness must be cast away, and separated from this Sacrifice to the God of Heaven, as the Gaul of the Heathen *Victims* was when they offered them up to the superior Gods.

I con-

I confess that self preservation, God's glory, common justice, and the safety of the Church and Publick, may oblige us to petition Heaven for the disappointment of the unjust designs of Wicked Men, tho' it be to their utter overthrow. David in his divine Psalms affords us many Examples to this purpose, *Pour out thy Wrath upon the Heathen*, saith he, *that have not known thee, and upon the Kingdoms that have not called upon thy Name*, Psal. 79. 6. *Let them be blotted out of the Book of the Living, and not be written with the Righteous*, Psal. 69. 28. *Consume them in thy Wrath, consume them that they may not be, and let them know that God ruleth in Jacob, unto the ends of the Earth*, Selah. Psal. 59. 13. These and such like Prayers have an intent chiefly to prevent the future Mischiefs, which the Malice of God's Enemies, and of his Church, was likely to draw upon his Servants. They are intended to disarm them, and take from them the ability or power which they would infallibly abuse to God's dishonour, and the Prejudice of his People, and innocent Persons. They are intended to Petition God, that he would be pleased to vindicate his own Cause, and declare his Justice in the punishment of vile Contemners of his Power and Authority. For such intents as these, we may sometimes beseech God to send down his Judgments upon our Enemies, as well as his Mercies; but out of a meer Principle of Revenge, or of an implacable hatred, to desire the ruin of any that we disaffect, is to concern God too much in our frivolous quarrels, and to cause him to withhold the favours, which otherwise he might be willing to grant us, *For with the same measure that we mete, it shall be*

*measured to us again.* Let therefore Men be never so much alienated from us, and separated in judgments, designs, or Interests ; let them purpose never so much our Ruin, if they be Christians or but Men, that Christian disposition which Christ our Saviour recommends to us, both by his Commands and Example, teacheth us to pray for their amendment, and the prosperity of their Souls and Bodies, so that it may be without any notable prejudice to God, his Church, the publick or our private happiness. The Sacrifices of an implacable Spirit, will never find acceptance at the Throne of Grace. That good Saviour that prayed for his Murderers, teacheth us to suppress the sense of all personal Wrongs, and not suffer our displeasures to be vented in our Addresses to God.

In this particular, as well as in the former, Nature will speak when it is oppressed, and complain for the Evils that burden us ; it will petition for help and justice when it is grieved ; and I cannot think but that this natural motion may be allowable, if it be kept within the bounds of Christian Charity, and be accompanied with a disposition ready to forgive the Injuries received, in case of amendment ; and our Enemies become fit Objects of our Mercy and Forgiveness. But in such Cases we must take heed, that we suffer not our Resentment of former wrongs, to speak too loud in Prayer, and that we desire not from God, that which neither becomes God's Wisdom to grant, nor our modesty and Christian Charity to ask.

*Seventhly,* Faith must likewise be an ingredient in this part of God's Worship, as well as in the rest : This Grace is the Life and Soul of Devotion, without which all our Addresses are

to no purpose. *For he that comes unto God, must believe that he is, and that he is a rewarder of them that diligently seek him.*

Now there is a double Duty that our Faith is bound to perform in Prayer. First, it must make us sensible of God's presence and all-seeing Eye; it must cast the Soul into a dread of that divine Majesty, who hears and sees every Petitioner all over the World; it must awaken all our abilities, and quicken us with the consideration of God's glorious Being, unto whom we offer up our Requests; it must represent him present, and as he is, a God, a just, a powerful, and a merciful Creator, to our imagination; but let the good Christian take heed that he suffer not his fancy to give any visible shape to God's incomprehensible Being: Our minds are too apt to be extravagant in this Case, and to commit that Spiritual Idolatry, which the Heathens were outwardly guilty of. This infinite Spirit is to be represented inwardly to our Souls, without any such contemptible appearance, unto which our imagination, instructed by our Senses, is wont to confine him. His incomprehensible Being must not be disgraced by our weak and shallow apprehensions. Therefore in all our Addresses to him, our busie imagination ought to be entertain'd with the Thoughts of the things we want, and desire from God, and our Minds stopt with the notion of his Immensity, and our belief ought to make us as sensible of his Presence, as if he were visible before our Eyes, this will banish all careless, idle, and wandering thoughts and negligence, and quicken us in the performance of this important Duty. The sense of God's presence will cause us to summon all

our abilities, and rid us of all those things that might be an impediment to our Prayers. And for want of it, Men are commonly sloathful and careless in their Addresses to God's Divine Majesty.

But there is another Duty that our Faith must perform in Prayer; that is, it must keep the Soul in an expectation of the grant of our requests, and assure us, that God is both willing and able to fulfil our desires in his due time; that he hath Goodness and Power enough in store to reward us, and satisfie all our Wishes; nay, that he will give us the good things that we petition for, if they be convenient for us, and likely to be instrumental in the promotion of his Glory on Earth. For that purpose Christ hath encouraged us with this promise, *Math. 21. 22. All things whatsoever ye shall ask in Prayer, believing, ye shall receive.* And elsewhere, he calls upon the sloathful to ask, and assures them, *Math. 7. 7. that they shall have; seek, and ye shall find; knock, and it shall be opened unto you.* And immediately before his Crucifixion, he reproved his Disciples for their backwardness in Prayer, *John 16. 24. Hitherto have ye asked nothing in my Name, ask, and ye shall receive, that your Joy may be full.* By these and such like Promises, Christ offers us God's assistances and mercies, and desires us to send up our Prayers to him with a lively Faith, and a strong perswasion, that he will grant us our requests, or so much of them as is needful for us. This Faith, or Perswasion must not be grounded upon such a deceitful Foundation, as our Virtues, good Qualities and Excellency. Men are too apt to flatter themselves with such proud mistakes, and to look upon their per-

sons,

sons, as deserving the favours that they petition for ; and that in consideration of their own Piety and Holiness, God will infallibly hear their Prayers. Though our innocency may be a means to draw the Blessings of Heaven upon our Heads ; it becomes not our Christian Humility to rely upon our Merits, and claim God's mercies as due for our Services. If God is a Debtor to us, it is in regard of his Promises, and not of our deservings, which cannot be in any wise proportionable to his Blessings. God may reward our Piety with the good things of this Life, and with a prosperous success in all our undertakings, according to our desires ; he may vouchsafe his mercies to his faithful Servants, as well as keep them from the smart and fury of his judgments, and that because of their Virtues, and abstinence from the publick Sins ; but it becomes not the Humility of a Beggar, when he comes to the Throne of God's undeserved Grace, either to expect or claim more gracious returns, because of our former services due to his Sovereignty over us. Besides Men are commonly mistaken, and we are apt to think too well of our selves ; but tho' our Virtues should be never so Heroick, and our lives never so exemplary, I would not advise any Petitioner to settle thereupon his Faith and Confidence of acceptance of, and success to his Prayers ; because that persuasion claims God's Mercies as a Debt, and deserves as severe a repulse as that boasting Pharisee in the Gospel, whose Prayer was but a provocation of God's displeasure against him, whereas the Publican's Humility obtain'd a gracious forgiveness. Self-conceitedness in Prayer, is the worst disposition that we can bring, and discover in our Addresses to him  
[who



who knows the very bottom of our Souls. Soon we  
 er will the scandalous Sinner, who is sensible of  
 of having render'd himself unworthy of Heavens Mercies,  
 receive the effects of the tenderness of his Fatherly Love,  
 rather than an overconfident and a proud Saint,  
 that is ready to upbraid God with his continual Services.

But as our confidence in Prayer must not proceed  
 from an high Opinion that we have conceived of  
 of our selves, of our perfections or actions; so it  
 should be settled upon the Merits and satisfaction of  
 Christ our blessed Saviour, and our real Interest in him;  
 our faith and assurance of God's acceptance, must eye  
 his Promises and infallible Truth, and look upon the  
 deservings of an all-sufficient Redeemer, in whom,  
 and by whom we are welcom to a bountiful God. It  
 must trust upon Christ's intercession, that sanctifies  
 our imperfect Prayers, and offers them up for us  
 to our Heavenly Father. Let his Mediation procure  
 us admittance, and his Excellency purchase unto us  
 a favourable return; then only we may expect success,  
 when our Petitions are recommended by the Merits  
 of a Crucified Christ.

All such requests, as our Saviour promiseth, shall  
 meet with acceptance, if we can be persuaded of an  
 assured success, or if we believe. By which words he  
 seems to encourage us to believe, *that whatsoever we ask the Father in his name, we shall obtain it.* Experience teacheth  
 us, that this promise is not to be understood in as large  
 a Sense as the words seem to intimate, without any  
 exception or restriction; for many things we may ask  
 of God, which becomes not his Wisdom and Fatherly  
 care over us to grant; and our ignorance is such, that

s. Soon we may petition for things with Confidence and  
 sensible Faith, which will be prejudicial to our selves,  
 f Heat and God's glory on Earth. I cannot think  
 tender that it is Christ's intent, to encourage us to of-  
 n over fer up such Prayers, with an assurance of ob-  
 to up taining our irregular and inconsiderate desires ;  
 ot pro therefore for the better direction and comfort  
 concei of a devout Christian, let him know that he  
 ctions may safely be confident, and fully perswaded,  
 l satisf that all Prayers tending to the salvation of his  
 and our Soul, for the obtaining of grace, forgiveness  
 nce of of his sins, strength against temptation, God  
 and in will in his time grant him his Request, if he be  
 ings of sincere, and affectionate in his Prayer, according  
 and by to our Saviour's Words, *Math. 7. 11. What*  
 l. *Man his there of you, whom if his Son ask Bread,*  
 ancti will he give him a Stone, or if he ask a Fish,  
 n up will he give him a Serpent ? If ye then being  
 edia Evil, know how to give good gifts unto your  
 lency Children, how much more shall your Father which  
 n on is in Heaven, give good things to them that ask  
 ctions him ? And in the Gospel according to St. Luke,  
 fied, how much more shall your Heavenly Father give  
 feth, the Holy Spirit to them that ask him ? As  
 per- God is as willing to bestow such divine Mer-  
 eve. cies, as Men to ask ; they may be as certain  
 s to to obtain them, as God is free to grant. But  
 in for other things relating to our present and  
 ch worldly Interest, we may ask with an assu-  
 er- rance, that God if he sees them fit for our  
 in- good, will doubtless give them, but if other-  
 on; wise, he will make us sensible of his Libera-  
 ch lity in another way ; for it is the manner of  
 ver God's proceeding with his Children and Ser-  
 at vants, to send such returns to their Prayers, as  
 ve are most for their advantage, not always answer-  
 able to their desires. He keeps back the Bless-  
 ings

sings which he knows will be hurtful to them, or prejudicial to the publick good; and instead of them, he heaps upon them others which will prove more really for their benefit. Men foresee not the danger of God's inferior Mercies, good things may become hurtful to us through the Devil's malice, the prevalency of Temptations, and our Corruption within. As many Diseases are fed and increased by that Food which God hath appointed to strengthen the Bodies of the healthful, so likewise many inclinations grow worse, by those very Blessings which are granted to some, as the rewards of their Piety. In things therefore that are not always turned to a good use, and that are neither for the benefit of Men, nor the Glory\* of God, I would not have a Petitioner gratifie his corrupt Humour so much as to be confident of the grant of his Requests; nor to flatter himself in a vain expectation of that which agrees not with the Wisdom and Love of God for us. As therefore a devout Christian must offer up such Prayers, with this clause, (*If it be God's good Pleasure*) let him not be too confident of obtaining his Petition in that very manner that he desires it, and with that improper limitation of the overruling goodness and Wisdom of our God, unless he is moved by some extraordinary impulse of his holy Spirit in his Soul, to assure him of the grant, and unless he can discover the events of the time to come by some unusual Revelation. Some pious Souls often receive an answer to their Prayers before they rise up, and God is pleased to comfort their drooping Spirits with a speedy and a gracious return. As *Hannah*, who petitioned God for a Son, *1 Sam. i. 18.* rose up with a joyful Countenance, and a full assurance that

that God the Author of Life, would give her a Child. She had unburthened her self of her sorrows in Prayer, and her heart and Countenance were no more so sad, because she had received some assurance of a favourable acceptance, of obtaining her Petition.

*Eighthly*, But there is one thing more that a devout Christian must observe in Prayer to God ; that is, the Duty of Perseverance ; slack not, nor be discouraged for the first repulse, or for a delay. God grants not his Mercies always as soon as we begin to ask. His goodness is to be courted by our zealous endeavours, for he grants many times to our perseverance, what he denies to our Prayers. The Woman of *Syrophenicia* met with a refusal, and had not her patience overcome this Obstacle, she had never returned with the glad assurance of her Daughters recovery. If *Jacob* had not contended with the Angel, he had never been honoured with a Blessing. An holy and devout importunity, seldom or never departs empty from God's unwearied Bounty. He suffers, for several causes best known to himself, his Servants to live a while in expectation of those Blessings which he intends at last to bestow upon them, that his Mercies might obtain with them a right esteem, and be more highly valued : That their Faith, patience, confidence in him, and all their Graces might be exercised and tryed the more, and that their ability for Prayer might be increased, by a constant exercise, and all impediments of a Communion with our God may be removed ; for that purpose it is to be observed, that his Providence casts us into the want of many enjoyments, that when we seek them from God by Prayer, both the endeavour to obtain them, and the recei-

receiving of them, might turn to the everlasting advantage of our Souls and Bodies. Let none, therefore the devout Christian be discouraged, if God answers not his Request as soon as he expects or desires; for besides that it is a bold and indiscreet Act, for us ignorant Creatures to limit the Wisdom of our Creator's liberality, and to prescribe to him the time and place, opening his bountiful hand unto us, it is an act of Cruelty to our selves, and of impiety towards God, to be so impatient for the enjoying of those things, which may, and doubtless will prove as prejudicial to us, as injurious to his honour. Take heed of murmuring for the want of Earthly conveniencies. It was the crime of the *Israelites* newly escaped out of *Pharaoh's* Bondage, and drew several Plagues upon their heads. As perseverance, assisted by the virtues of patience and Faith, is a blessed means to obtain and sanctifie God's Mercies both Spiritual and Temporal, so there is nothing that turns them sooner into Curses than impatience, despair, and insolent Complaints against God's Love or Power. Lift up always, O Christian! thine Eyes and thine hands in expectation of God's time, as well as of God's Blessings. Be not weary to wait for the expressions of his Bounty, who is never weary to do thee good; he is not so unmindful as thou thinkest him to be; his delays or refusals are more for thine advantage, than the enjoyments of those mercies would be, which thou desirest with so much disrespect and impatience. As thy knowledge of his power and goodness requires our confidence and reliance upon him; his infinite Wisdom demands from us, a resignation of our selves and interests to his disposal, without

lasting taunt or insolent complaints of our proud nature, which grace teacheth us to check. The rage of the flesh ought to encourage our perseverance in prayer, as the consideration of the last Attribute of God, should teach us to quiet the irreverent dissatisfactions of our discontented minds.

One thing more I would have a devout Christian observe, in publick and private Prayers, to offer them with the humility of the Body, as well as the devotion of the Mind. I have observed that our Nation is chiefly, and every Congregation is full of irreverent and disrespectful Clowns, when we make our Addresses to God, either in Prayer, or praising of his holy Name. They observe not that decency and respect, which is due to the Excellency of our heavenly Father in his Worship, but appear most scandalous and prophane in the Eyes of Men, whatever may be their inward disposition, which I conceive is to be gathered from the outward gesture of their Bodies. They come into God's presence in such a familiar manner, as if there were no difference between them and their great Creator; as if their Bodies were not as much obliged to worship him as their Souls; as if their outward behaviour were not to be concerned in their Devotions to God; and at the times of Prayer, they shew forth so much contempt of God, and the Religion they profess, that none would take them to be Christians, that understands not their Names, and knows not their Persons. And further, I have observed that some of the more religious sort, both in private and in publick, when they address themselves to God, omit sometimes out of a prophane and irreligious Custom, the outward humility which the Body is obliged to ren-



render to its Creator and Benefactor in his Worship.

For the redress of this open Prophaness, and for the prevention of the dishonour that may reflect from hence upon God and our Religion in the Eyes of the World : Let me intreat every devout Soul, never to offer to speak to God in Prayer, without observing and expressing that humility with the Body, which God's incomprehensible Majesty, and our vile condition require indispensibly from us all, from the highest to the lowest. Reason as well as Holy Scripture enjoins this observance ; for if the whole man is bound to render Hommage to God as he seems to intimate by those Sacrifices under the Law, which were to be offered intire, without any diminution ; it concerns us to express the inward qualification and disposition of the Soul, with the outward action of the Body, and make the World sensible of the sincerity and piety of our intentions. Justice and equity require this from us ; for seeing we have received our Bodies as well as our Souls from the Almighty hand of God, it is but just that they should acknowledge his Sovereignty by some significant posture, when the Soul appears before him to do him reverence, or to crave his merciful assistance. It is but just, that this outward part of our selves as well as the inward, should make some returns for all the divine favours that relate immediately to its substance. It is but just that this Body of ours, which is one day to be glorified in God's heavenly Sanctuary, should now glorifie God by the humblest and most devout postures and actions.

I confess 'tis the usual manner of Superstition

Who enjoin the cringings of the Body, more than the devout qualifications of the Soul ; but I am sure that it is a clownish and unmannerly Religion indeed, that suffers Men to approach in holy Duties to God, without expressing any reverence with the Body. If you please to enquire into the behaviour of the holy Men of the Old and New Testament, you shall never find them praying in an irreverent posture, neither sitting or leaning. *Old Abraham worshipped before God, Gen. 22. 5.* This worshipping is an outward action of the Body, as well as the inward of the Mind ; as may appear by *Gen. 24. 52.* where *Abraham's* Servant is said to have worshipped the Lord, *bowing himself to the ground,* when God had prospered his journey. When the *Israelites* heard *Moses's* Message to them, and God's purpose to redeem them out of *Egypt*, they bowed their Heads and Worshipped, *Exod. 4. 31.* King *Hezekiah* bowed himself before God in his publick Addresses, *2. Chron. 29. 29.* *St. Paul* likewise was upon his knees in prayer with the Elders of the Church of *Ephesus*, *Acts. 20. 36.* And Christ our Saviour, whose Example should prevail upon our negligence, was never seen in Prayer to God the Father, but either prostrate, or kneeling upon the ground. This Humility of the Body is so essential a part of the publick worship of God, that its observance alone, hath caused the Holy Scriptures to give the Name of Worshippers of God, to the Vilest of Men, who were never acquainted with the internal and hearty Worship, as may be observed by what is recorded of *Saul* and of others, *1. Sam. 15. 31.* And it is said of the *Israelites*, *2. Chron. 29. 29.* *And when they had made an end of Offering, the King and all that were present with him, bowed them-*

themselves and worshipped. And in the Verse, Moreover Hezekiah the King, and the  
 ces, commanded the Levites to sing praise the Lord with the words of David, and of  
 the Seer, and they sang Praises with gladness and they bowed their Heads and worshipped. I  
 wise in the 8th of Nehemiah and the Verse. It is said, that Ezra blessed the  
 the great God, and all the People answered Amen, with lifting up their Hands; they bowed their Heads and worshipped the  
 with their Faces to the ground. The pure Worship of our God, was never yet performed by any Primitive Church, without the outward  
 humility of the Body, and the outward expressions of respect, as well as with the inward devotion of the mind. Reason and Religion require it, and the constant practice of the Presence of God in all Ages, both in the Jewish, and Christian Church, is an undeniable Evidence to prove the necessity of it. What means therefore the negligence, the prophaneſs, the irreverence and unmannerly behaviour of some who are stiled Christians? Is not the practice of Naaman the Syrian, who could bow himself before the House of Rimmon his false God, a reproach to us? Doth not the humility and the reverence which the Heathens constantly pay'd to their Divinities, upbraid the Clownishness of some of our Country-men? There are three Postures of Humility very decent in Prayer, and three parts of God's Worship, *Standing, Kneeling, Prostration to the ground.* When ever therefore we appear before God, either to pray to him or to praise his holy Name, our Body must be in one of these postures, unless any natural or accidental weakness or impediment may prevent it.

deserve a dispensation. Likewise the lifting up  
of the Hands and Eyes unto Heaven, are ex-  
pressions of Devotion, as ancient as the first  
People of God. Think not that the honour of  
your Blood, the excellency of your Persons, or  
your eminent promotions, ought to excuse you  
from this outward humility of the Body. God  
requires it at your hands in the 99<sup>th</sup> Psalm and  
the fifth Verse, *Exalt ye the Lord our God, and  
worship at his footstool.* And the Royal Prophet  
calls upon all devout Souls in the 95<sup>th</sup> Psalm.  
ver. 6. *O come let us worship, and bow down, let  
us kneel before the Lord our maker.* In the next  
words, this Religious Prince labours to stir you  
up to this Humility, to this part of Piety, by  
reasons drawn from God's Sovereignty, his  
Power and Right over us, *For he is the Lord our  
God, and we are the People of his Pasture, and  
the sheep of his hand.* Hath thy God any Inter-  
est in thee, O Christian? Hast thou any respect  
for his Holy Name? Dost thou look upon him  
as thy Creator, Protector, and Benefactor?  
Hath he received thee into his Church, and to  
the hopes of eternal Rewards? Is this Body of  
thine to be admitted into his heavenly Sanctua-  
ry, in the Company of his Holy Angels, to  
worship and bow before him? Then prepare  
thy self for this future and happy Employment.  
Express thy thanks for all his innumerable be-  
nefits, by thy Reverence and Devotion to him  
as thy God, with the outward Humility of the  
Body, in all thy Addresses to his glorious Maje-  
sty, whether it be in publick or in private; but  
chiefly in the publick Prayers of the Church.  
There not only the Honour of our God, the  
Credit of our Profession, the interest of our Bre-  
thren, whose Devotions are apt to grow cold by  
the

the sight and sense of our negligence ; but your own Interest also as well as your Duty, calls you to this outward respect ; for an unmannerly behaviour deserves the Curses, contrary to the Blessings which we are there to beg of God. However, you can never expect in reason to be benefited by the Churches Prayers, if you will not vouchsafe so much as to be outwardly concerned. O Christians ! let not any popular mistakes, nor any Schismatical prejudices rob you of the advantages which you might reasonably hope to obtain from God, by a devout, humble and affectionate attendance, at the offering up of the Excellent Prayers of our Church, for your good and happiness. But if all these Reasons cannot prevail upon some stiff-necked, and invincible Souls, so far as to cause them to be devout and humble in God's presence at the hearing of Prayer, let them consider that in our Clergy Conversation, the want or the omission of a due respect is a disgrace to the Person that should render it, for it causeth Men to be branded with the odious Names of *Clowns, Ill-bred, Brutes and uncivil People*. Now they are the worst of Clowns, that are so in Religion, that know where or will not render the Homage that is due from their Bodies to their God. If therefore the respect that we have for him, is not allowed to oblige us to a Civil Behaviour, and decent Postures and Gestures in Prayer ; let the shame of Men, if we be not insensible to that likewise cause us to behave our selves with decency and worth, with respect in God's presence, as becomes Men of Reason, and Christians of good breeding and gay extraction, and not as brute Beasts that have neither manners nor understanding. But of such Men, none are more engaged than such as Observe,





the sight and sense of our negligence ; but your own Interest also as well as your Duty, calls you to this outward respect ; for an unmannerly behaviour deserves the Curses, contrary to the Blessings which we are there to beg of God. However, you can never expect in reason to be benefited by the Churches Prayers, if you will not vouchsafe so much as to be outwardly concerned. O Christians ! let not any popular mistakes, nor any Schismatical prejudices rob you of the advantages which you might reasonably hope to obtain from God, by a devout, humble and affectionate attendance, at the offering up of the Excellent Prayers of our Church, for your good and happiness. But if all these Reasonings cannot prevail upon some stiff-necked, and invincible Souls, so far as to cause them to be respectful and humble in God's presence at the praying of Prayer, let them consider that in our Clergy Conversation, the want or the omission of a due respect is a disgrace to the Person that should render it, for it causeth Men to be branded with the odious Names of *Clowns, Ill-bred, Brute God, and uncivil People.* Now they are the worst of Clowns, that are so in Religion, that know where it is due, or will not render the Homage that is due from their Bodies to their God. If therefore we commend the respect that we have for him, is not a good thing to oblige us to a Civil Behaviour, and decently haughty Postures and Gestures in Prayer ; let the shame of Men, if we be not sensible to that likewise, not cause us to behave our selves with decency and respect in God's presence, as becomes Men of Reason, and Christians of good breeding and extraction, and not as brute Beasts that have neither manners nor understanding. But of such Men, none are more engaged than such as Obul, tho

ate publickly, and are the Mouths of their  
people, to offer up their Prayers with all the  
yecency, humility, and outward Devotion,  
which might serve to excite the Auditors to a  
Gone respect; for as their Persons are eyed by  
the whole Congregation, their Example is not  
without followers. It hath a great influence  
upon all that are present, either to encourage or  
discourage them in their publick Worship.  
Therefore in their disrespectfull offering up of  
the Prayers of the Church, they are not only scan-  
dalous in their own Persons, and guilty of dis-  
honouring God, disgracing their Religion, profa-  
ning the publick Worship, but they are likewise  
guilty of all the contempt, negligence and un-  
dannerly behaviour of their Attendants, if it hap-  
pens through their shameful and irreverent  
praying. Let therefore my Brethren of the  
clergy seriously consider the apparent danger  
they are in, by an omission of this Duty. I am  
perswaded that our Nation alone had never  
fall'n into that extravagant humour, to loath  
the Godly Forms of Prayer, which all good  
men, both at home and abroad highly esteem.  
Were it not for their disrespectfull handling,  
and reading of them, whose Duty it is to re-  
commend and grace them by their practices.  
Good things when they are delivered by a slo-  
venly hand, are usually rejected; and it is  
the weakness of the Common people, to value  
things not according to their true intrinsic  
worth, but according as they appear outward-  
ly to their Senses. A Prayer that shines with  
the gay cloaths of Wit and invention, and a  
good delivery, shall meet with acceptance, and  
draw many sighs and groans from an ignorant  
people, tho' otherwise never so full of imperfe-  
ctions.

ctions, when many will scarce afford hearing to the solid and divine Prayers of the Church. How many in our late Days, have delighted to listen to the unadvised and indiscreet Prayers of the Enthusiasts? How many have spent their Days under the Pulpits in Extempore devotion, without any discovery of weariness, whereas they now Complain of tediousness, when in our ordinary addresses we employ a few minutes to implore God's divine Mercies, according to the most approved religious manner? How comes it to pass that the extemporary productions of many idle and wicked Fancies, have been far more esteemed amongst many of us, than those wise and excellent Prayers, composed in the beginning of our Reformation, by such as have sealed the Protestant and Christian Truths, with their Blood? Those Prayers, I say, which are fitted to all Capacities, recommended to us by the Piety and Practice of the Ancient, Catholic and Orthodox Church, and which are not to be mended by any humane endcavours. This question gives me an occasion to speak to thee my Christian Reader, of some few particulars concerning Prayer, which the present differences amongst us render very seasonable.

*First*, I shall speak in vindication of publick Forms of Prayer, against the new Modes of Praying *extempore*.

*Secondly*, I shall enquire into the true Causes of our unreasonable distastes at the publick Forms, enjoined by authority in our Church of England.

*Thirdly*, I shall offer to thee my Christian Brother some directions, how thou shalt use this Liturgy, with Comfort to thy Soul.

*Fourthly*

*Fourthly*, I shall examine what praying by the Spirit is in the sense of St. Paul, and of the Holy Fathers.

Amongst the ancient Hereticks, I find none so bold as to attempt the total subversion of God's Divine Worship, or to bring in any other mode, but that which was generally embraced in the places where they lived. They ventured to oppose some certain Articles of our Christian belief, or to introduce vicious and irregular practices into the Church. They made it their business to corrupt either the judgments or the manners of Christ's Disciples, and by that means, to render them more unfit for God's great design in our Redemption; but they never offered to overthrow the whole Service of God, or to thwart the common practices recommended to them, by the well-advised Piety of their Predecessors. This strange attempt was reserved for these last and worst Ages of the World; and this kind of impiety, which could never find entertainment amongst the Primitive Enemies of God, and of his Truth, hath been greedily embraced by some in these latter days, under the usual deceiving pretence of purity and Religion, as if they alone were to be esteemed Religious, who slander, condemn, blaspheme, and contradict the religious Practices of the rest of Christians, as if irregularity, and an affected singularity, were the best means to render them acceptable to God in his Worship. For that purpose we have seen them, to our great grief, cast out of the Church, all the godly Forms of Prayer, which the Wisdom and Piety of former Ages have recommended to us; and because they could not find in them any sufficient cause to condemn

and reject them, we have seen these over zealous brethren, generally exclaim against Forms, as unlawful, irreligious, and Popish, leaving every one to the irregular dictates of their Passion, and presumptuous minds. At the stake of a most dangerous consequence, this opposes the practice of Christ, and of the true Church of God in all Ages, since the beginning of the World. For if you please to examine Holy Scriptures, concerning Forms of Prayer, and praising of God, especially the publick worship, you shall not find a Church nor Congregation professing the Truth, without Set Forms. In the first Ages of Mankind it is said when *Enos Seth's* Son was born, and that Men began to increase, they began also to call upon the Name of the Lord; *Gen. 4. 26* which words are not simply to be understood of their addressing themselves to God's Divine Majesty, as if before that time, neither *Adam* nor *Eve* had ever minded to call upon him, nor none of their Children; for both *Cain* and *Abel* had been taught to worship God with the Fruits of their labour, and the increase of the Substance; which could not be done without calling upon God for a continuance of his Blessings. Besides, it is very unlikely that *Adam*, a Man created in an Estate of Holiness, who could not but be sensible of his dependence upon, and want of God's daily mercies, who had seen his wonderful Power in the Creation of the World, should forget to teach his Children to call upon God's Holy Name. But these words are to be understood, of their calling upon the Holy Name of God in a publick Society, and with set and prescribed Forms, and in a manner answerable to their condition.

to be understood of solemnizing the publick Service and Worship of God, with Prayers, praises, and Sacrifices, for the obtaining of God's Blessings, and the acknowledgment of his favours and protection, according to a certain manner appointed by the Religious Persons of those days; therefore in the Original, the word employed to signifie in this passage, calling upon God, is **לְקַרָּא** derived from the root **קָרָה** to meet together, and assemble, or from the root **קָרָא** publicly to read and declare, or cry out; because that this calling upon the Name of the Lord of these first Men of the ancient World, was performed in their publick meetings, wherein there was a Service and ordinary Worship, appointed and observed by the distinct reading of Prayers and Praises; which imply sufficiently, that they had publick places appointed, persons in whom the care of Religion was intrusted. and a common manner prescribed to them in writing, which they were to read in the audience of the People. Further, it may be worthy of our Observation, that the Prophet *David*, when he speaks of calling upon the Name of the Lord, in many of his Psalms, he useth the same significant word **אָקַרָּא** as in that most remarkable Verse of the 116 Psalm and the 13 Verse, where he speaks of that Cup of Salvation, which was usually taken by the *Jews* in the publick Sacrifices, a Type of our Christian *Eucharist*, *I will take the Cup of Salvation, and call upon the Name of the Lord.* This calling, signifies meeting together in the publick Worship of God, and offering to him, reading those Forms of Prayers appointed by the Church. For it is



the custom of God's Holy Spirit, in relating the passages of former times, to allude by expression, to the manner and circumstance those Actions that are mentioned. Thus David in the 79th. *Psalms* Verse 6. desires God to send down his Judgments, and pour out his Wrath upon the Heathen that have not known him, upon the Kingdoms that have not called upon thy Name; he makes use of the same word, *Thy Name*; derived from the same root; as if he should say, send down thy Judgments upon the Kingdoms which call not upon thee in publick Meetings; and where there is no set nor appointed Worship, for the Inhabitants to use in glorifying thy Name. And in many other *Psalms*, David useth the same Expression, which imports publick Assembly, and the reading of the Psalms and Prayers in his Divine Worship, which he was wont to call upon God. This Obligation is confirmed by the constant Practice of all the Heathens, in the Worship of their Gods. Both the *Greeks* and the *Romans* had their constant Forms of Prayers and Praises, which yet are extant in the Writings of their Poets. It seems that they had received this judicious and pious Custom from the first Men of the World. As what God's People were accustomed to do for the Honour of the true God; these Heathens did commonly practise the same in the service of their false Gods, as may be observed in their Hymns, and other Ceremonies in their Worship.

But this religious use of set Forms was in the Jewish Church, by the appointment of *Moses*, and of the succeeding Prophets, as may be easily proved by the song of Triumph composed by *Moses* and *Miriam*, *Exod.* 15. after *Pharaoh*

*The 9th Psalm  
is a Prayer  
of Moses.*

raah's overthrow in the Red-Sea ; by the words and Ceremonies to be used in the eating of the Paschal Lamb, by the other Institutions and passages of the Ceremonial Law ; and chiefly by the Psalms of David, which Hezekiah restored in the publick Worship of God ; for it is said, 2. Chron. 29. 25. *That he set the Levites in the House of the Lord, with Cymbals, with Psalteries, and with Harps, according to the Commandment of David, and of Gad the King's Seer, and Nathan the Prophet.* Observe what is added in the next words, *For so was the Commandment of the Lord by his Prophets.* It seems in the Jewish Church, the observing of a prescribed Form, was no Human institution, but proceeded from God's Holy Spirit. And in the 30. verse it is said, *that Hezekiah the King, and the Princes, commanded the Levites to sing Praises unto the Lord, with the words of David, and of Asaph the Seer.* It was for that good purpose that David compos'd all his Divine Psalms, that they might be of a constant use in the praising of, and the praying unto our great God. And after the Jews return from Babylon, Nehemiah commands the same use to be observed, *Nehem. 2. 45, 46.* And as it was not lawful to change these Forms, so likewise it may not be lawful for any, but such only as were inspired of God, or were to take care of Religion, to introduce in God's Divine Service any new Forms, as may be easily proved. But this use of Set Forms of Prayers and praising of God, is not only Jewish, it is grounded upon such solid and moral Reasons, that have recommended it to the Christian Church. St. John the Baptist, in imitation of

*Man. de Missa.  
Lib. 1. cap. 5.*

the *Pharisees*, gives a Set Form of Prayer to his Disciples. And Christ our Saviour, best I comply with the desires of his Followers, to I ches them a Set Form, opposite to the logini and tedious Forms used by the Scribes and of c Pharisees, *Luke 11. 1, 2.* And not only in the For particular, but also in the receiving of the Pa to v *schal Lamb*, Christ shews himself to be no Emity my of Forms, and Humane Institutions, wha cha they tend to a Godly purpose, as may appe aga by the singing of the Hymn after the Celebr Ne tion, and by the posture of leaning. And Spre Paul likewise, in imitation of his great Master ma commands *Timothy, 1 Tim. 2. 1, 2, 3.* The Ch *Supplications, Prayers, Intercessions, and giving* and *of thanks, be made for all men.* That is, the W he should appoint in the Churches of his Dio R cels, such Set Forms of Prayer, as might be tic offered up to God, *For Kings, and for all the* Cl *are in authority, that we may lead a quiet and* an *peaceable Life in all Godliness and Honesty, for* Go *this is good and acceptable in the sight of God our* th *Saviour.* That this was the intent of St. Paul sc: may appear by the practice of the Christian g Churches in the next Age to the Apostles; for in g

See *Conc.*  
*Laodicea, can.*  
*19. 8. Miletan.*  
*Con. can. 2.*

the Ancientest Fathers, we read P of the Set Forms of Prayer, com P monly used in God's Publick Wor- & ship. And we have yet extant some t of those Primitive Liturgies of t the People of God, differing in many words, for v the Wildom of God's Holy Spirit hath left the v Composure of these Prayers, to the Rulers of v the distinct Churches, that they should appoint a such Forms as were most agreeable with the a Tempers and Manners of their People, such as will encourage Devotion and Piety, and serve best

Prayer  
viour, best for the Promotion of God's Glory.  
vers, Likewise in these later Days, since the be-  
the beginning of the Reformation, all the Churches  
ibes of our Brethren beyond the Seas, have their Set  
y in the Forms of Prayer, from which it is not lawful  
the to vary, and which are appointed by the autho-  
no rity of their Rulers. Never any attempted the  
s, wh changing of them, their People never mutined  
y appe against them, or against Forms in general.  
Celebr Never any person was allowed in publick, to  
And prefer his own Fancies to these Prayers com-  
Maste manded to be used in the Church: But in the  
The Churches of every Nation, there is a constant  
giving and an universal Uniformity in the Publick  
is, the Worship of our God. And this good Order is  
is Dio Religiously kept without any fear of Supersti-  
right tion. This Universal Practice of all Ages,  
all the Churches, and Nations, that have instituted,  
and constantly used Set Forms of Prayer in  
sty, for God's Publick Worship, is sufficient to justifie  
God on the Religious Orders of our Church, from all  
Paul scandalous aspersions of our mistaken Brethren.  
Christian But Reason and Religion, and the general  
for in good of Christian Societies, recommends this  
e read Practice and Use to us as well as to them. I sup-  
com- pose no person can deny, but set Forms are ab-  
Wor- solutely necessary for the information, instru-  
some ction, and benefit of the more ignorant and  
es of younger sort, who must be taught how to ask  
ls, for their Conveniencies from God's Bounty, and in  
t the what Name to make their Address'es to his Di-  
rs of vine Majesty, for without this information from  
point Men, we find them not in a Capacity to pray  
the and speak to God, as they should, unless they  
h as be inspired from above, which is not usual. To  
erve remedy their ignorance and weakness, the  
best Church of England commands constantly the

use of Set Forms of Prayer in publick ; that by a frequent repetition, we might imprint them in the memories of Persons not able to read, and that otherwise have no means to learn them. Therefore generally to discourage and condemn the use of Set Forms of Prayer, to deprive a great part of Christianity, of the comfort and advantage of praying to God, and it is to discover an Enmity against Religion, which no good Disciple of Christ can possibly harbour. I could here shew many horrible inconveniencies that would happen amongst us, had we no Set Forms of Prayer, but for brevity sake, I omit the mention of them, for I conceive it is not so much at Set Forms of Prayer, that our Zealots quarrel, as it is at their publick use in God's Divine Worship, and the exclusion of all others of their own, or other Mens Fellowship, at such solemn times and occasions. But let Mens abilities and gifts of Prayer be never so signal and extraordinary, I dare affirm, as I can easily prove by Scripture and Reason, that they are not to be allowed to cause their own Inventions to juggle out the usual Service of the Church. That Forms of Prayer are to be preferred, whether they be declared *memoriter*, or read in a Book, to all the most excellent and temporary speeches or Prayers; and that constant and settled Forms, in a well governed Church, are agreeable with the Word of God and the common good. Were there no other reason to recommend them, but that decency which St. Paul desires to be observ'd in Christ's Church, in all its publick Practices and Divine Worship; it would be sufficient to make us embrace an Uniformity both in manner, as well as matter. For how ridiculous would a Na-

tion appear to all unbyass'd Souls, if there were no order ; if every Congregation should be differing in their actions ; if one Minister should read when the other sings ; if one should spend the Sabbath in speaking, and another in praying : or if one should pray for one thing, another for the contrary ; or if the prayers were disagreeing ; if one Minister should pray in one manner ; others follow the dictates of a Rubrick of another make ; what a wide Gap would this deformity open to all kind of Errors, Heresies and Blasphemies ? And how ridiculous should we appear to all Foreign Churches ? We have already experienced sufficiently the danger of this general liberty allowed to all Men, to pray what they list in the Ears of the People. For not to mention the Extravagancies that some have been guilty of ; the Whimsies and Blasphemies that they have bolted forth ; the Devil hath made use of this Engine to overthrow the Faith of many silly Souls, by insinuating the most dangerous and damnable Errors with the gift of praying *extempore*. In the late unnatural Rebellion, Men took occasion in their extemporary Prayers, to vent, not only the most pernicious mistakes, but also disobedience to the Civil Magistrate ; and from the Pulpit have poisoned many, to our sorrow, with most horrid and Anti-Christian Principles, which to this day no Reason nor Remedy can cure.

But if no such danger were to be feared from extemporary praying, if all Men so employed had the Integrity to intend it only to God's Glory, and the publick quiet ; yet such Prayers cannot have that mature consideration, nor those judicious expressions as a well Meditated Prayer, judiciously compos'd and Ex-



min'd. And doth it become the respect we owe to so wise a God, to be so bold as to present unto him any thing that comes first upon the Lips, the hasty productions of our unadvised Fancies, or the irregular expressions of our minds, without considering before, whether the things we petition for, and the manner of asking be acceptable to him, and agreeable with his revealed Will and Word? And in regard we are so apt to mistake, and are so full of infirmities; does it not become our Christian discretion, to weigh, and seriously to examine, what we are to say to so Wise and Divine a Majesty, that our weaknesses might not hinder the effect of our Prayers, especially in a publick Congregation, where our mistakes may have many ill consequences, where not only God and ourselves are concerned, but also many of divers tempers, Capacities and Estates, whose Indigencies we represent to a merciful God? Now if Forms of Prayer are to be therefore used, let any Man of Reason judge impartially, which are the most proper, our own or the Churches: the fond productions of our private Imagination, or the judicious Prayers composed by the grave Rulers of our Christian Congregations? I doubt not but several have had, and yet have an extraordinary Gift in Praying, to move and stir up the Affections of their Hearers. This Gift therefore which proceeds from the Holy Ghost, for the benefit of the Church, requires that we should suffer it to perform that good which is thereby intended. This may be done on certain occasions and times, and immediately before the Sermon. And I suppose that no moderate Christian will then prohibit such gifted persons, to employ that ability which they

have

we have received from God for the advantage of the  
publick ; if they make use of it discreetly,  
judiciously, and soberly, without affectation or  
vain glory, or ostentation. But there is no  
allowance therefore to be given to the pride and  
vanity of others, to prefer the fond composures  
of their indiscreet Fancies to the pious and re-  
gular Prayers of the Church. And it may be  
justly feared in such Cases, that voluntary and  
new Prayers expressed with vehemence, may  
cause ignorant and foolish Men, who are quick-  
sensible, weary with the ordinary Devotions, to dis-  
esteem, slight, and neglect them, and to be  
continually craving those extemporary Ejacula-  
tions of gifted Men, and that from persons in-  
sufficient ; who may be thereby tempted to gra-  
tifie the others humour to their own and the pub-  
lick hurt. However the gift of praying is  
not hindred by our publick Forms from per-  
forming the benefit which is thereby intended ; but  
foolish Men are thereby restrained from those  
mischiefs which they might bring upon them-  
selves and others, by so great a Liberty as they  
have had during our Anarchy.

Moreover as it should be the intent of all  
Humane Constitutions in every Society, to aim  
directly at the general good of all, and speci-  
ally in the Church, to aim at the Benefit and  
Comfort of the weakest and dullest capacities,  
as well as of the quickest apprehensions ; such  
publick Prayers ought to be received, which  
are with the meanest abilities. Now I dare  
firmly affirm, that these extemporary Prayers are not  
of that nature They may be so happy to please  
the Corrupt Humours of the Hearers with  
the novelty of the invention, with the vehemen-  
cy of the expression, with the pleasantness of  
the

the affected Tone ; but they are not so fit to be publicly offered up to God, as the known, approved, and ordinary Prayers of the Church, and are not able to prevail so much upon our affections, were we but inwardly moved with a right zeal for God's Glory. Neither can we so readily say *Amen* to such sudden Prayers proceeding from these gifted Men, as to those with which we are perfectly well acquainted, and which we know to be agreeable with God's will ; for in such cases we have need at every expression to make a judicious reflection whether what is said is true or false, right or wrong, before we can heartily subscribe to such Prayers, whereas there is no such need in the Public Prayers of the Church, which we understand before. There we have nothing else to do, but to stir up the affections of our Souls, that we may join unanimously together, and offer them up to God. Therefore the gift of extemporary praying, is not of such use, and carries not with it that real Benefit which some lightly imagine. I am certain that persons of a weak and slow apprehension, are not so able and apt to receive benefit from them as from the known Prayers of the Church. The unusual expressions of other new Prayers, may be better able to move their Fancy, but they are not so able to stir up the affections of such as bring an unprejudiced mind, and that look more upon the things, than the manner of expressing ; for our dainty Ears, and of a quicker apprehension, may be that a new and eloquent Prayer may be more acceptable and more beneficial than to the duller sort ; but it requires from them a greater Labour and an extraordinary Motion and Activity of the Soul, as well as an extraordinary

many ability to join in such Prayers. And for the persons that utter them, if they be *extempore*, without any premeditation, and of a long continuance, I dare affirm, that they are full of imperfections and confusion in the composure, and that the persons that speak them, are far from the disposition needful in Prayer. Whilst their Hands and their Eyes are lifted up, their Souls and its Faculties are employed in seeking for fit words to declare the conceptions of the mind; and in the mean time it thinks not of, and is not able, as it should to call upon God, and concern its inclinations in the Requests that are presented to him. For sudden Ejaculations and Emissions of the Soul and Mind to God, the same reason holds not, because there is not the same order, contrivance and agility of the Soul required. For these and other causes, Set Forms either before us in a Book, or recorded in our Memories, which may as suddenly supply us with the Words and matter, are the best methods of praying to God, chiefly in his Publick Worship.

But if we have any regard to God our merciful Creator, I think there is no person so simple as to imagine that the Eloquency of the tongue, or unusual expressions, can have a greater influence upon him, than the Common Prayers of the Church. It is not the Tongue but the Heart that God Eyes in all our Services. The whisperings and private Complaints of the one are heard, when the loud Cries of the other are rejected. The Door of Mercy flies open at the beatings of a devout Heart, when it remains bolted at the furious assaults of the most eloquent Tongue. Therefore as it should be our chief regard in Prayer, to examine that  
which

which is most pleasing to God, not that which gratifies our own Humour ; We should chuse those Prayers to offer up to him, wherein our Hearts may be as well concerned as our Tongues. In order thereunto, as the Set Forms of Prayer are the greatest helps that we can procure, both to the learned and the unlearned, to the wise and the ignorant, I see no reason wherefore Men should be deprived of them, and extemporary Prayers set up. Those Forms mean, where things are spoken, and not only words ; where the Conceptions are plainly expressed, and the Prayers fitted for the use of the weakest Capacities. They can never be too plain, nor too easie ; and the Wise and the Learned ought not to think it a trouble to condescend in their Publick Worship, to request worded in a manner answerable to the means and abilities ; for Christianity requires from them an Union with the weakest of their Brethren, who is in as great a likelihood of God's mercy and obtaining God's Glory, as persons of the greatest Reach and Judgment.

I know, that it is the common use of our Dissenting Brethren, to upbraid us in our Devotions, with too much Formality, in regard of our being so fond of Set Forms, with an exclusion of all new composed Prayers. I heartily wish that we our selves, the Clergy and the People, did not give cause for this aspersions ; but that it may not deceive the ignorant with its first plausible appearance, let me tell them, that we are not guilty of Formality, nor to be condemned for it, because that we use set and prescribed Forms, but because we use them not right, with that Devotion, Respect, Humility, and inward Affection, as

becomes

becomes Christians and Petitioners of the God of Heaven : Because in our Publick Service, we repeat only the Words, and mind not the uttering them with the affections of the Soul ; because some make it only a trade to go to Prayer, others run them over as a Task, and too many mind the Form, but few mind the Substance of Prayer ; that is, to express and offer them up to God with those inward qualifications and outward humility, that I have now recommended to the practice of our Christian Brethren. This causeth me to pass to the second particular, that I have promised to examine. The Causes of the Peoples Contempt of our Liturgy, and their neglect of the Forms of Prayer enjoined in our Church of *England*.

I could name a great many Causes that we our selves give, but I shall reduce them all, for brevity sake, to these six following.

*First*, I must accuse some of the Clergy, both high and low, great and small, for having given the chief cause of the contempt of our Liturgy and Rubrick, by their indifferency and coldness in Prayer. By their over hasty reading of them, and by their omission of that respect which they should outwardly express, and that devotion which is due to God, they give occasion to many to slight the very Prayers themselves. As they are the Peoples mouths to God, they should be the Peoples Examples and patterns, to shew them how to beg God's Mercies, as well as to endeavour to obtain them for their relief. And the greater care they should take to observe all the motions of reverence, because their practice hath so great an influence upon the Congregation, and is of so great a con-



consequence, that they oblige Men to esteem those Prayers that are offered up to God. For this reason, a person that officiates in the audience of a Congregation, should read over Prayers, not as we peruse a Story in a Book, but with his Hands and Eyes lifted up to Heaven and upon his knees; he ought to pronounce Prayers, as if he were speaking to God's divine Majesty, visibly present, and to deliver them with the most apparent signs of sincerity of reverence and earnestness imaginable. Endeavour to grace the godly Prayers of the Church, with thy graceful and comely, with thy decent and respectful postures and gestures, and let the Eyes of the Assembly learn from thee, my reverend Brother, the manner how to pray, as well as the words and expressions of Prayer. O! let not the negligence and slothfulness of so many be laid to thy charge, but strive to be zealously affected thyself, that thy disposition may be communicated to thy hearers. I speak to you chiefly, whose office and happiness it is, to sing daily praises to God, in Cathedral Churches. Think not that you have sufficiently discharged your Duty, if you have served your distances, your tunes, and pleased the Auditors with your melodious Voices: Remember, my Christian Brother, that thou must likewise please thy God with the harmony of the Soul, and tune as well his praises with the inward affections, as well as with the outward concerts of Musick. Take heed lest thy behaviour, or thy negligent discharge of thy Duty, give scandal to our dissenting Brethren who are too apt to be offended at the least shew of weakness, which thou mayest discover at such a time.

*Secondly*, Another cause of the contempt of our Liturgy, given by the Clergy, is the negligence of the Superior and wealthiest Clergy, who seldom read the Prayers of the Church themselves, unless it be some small portion, but commonly employ their Deacons, or the meanest persons of the Church, to offer up those Prayers that are of the greatest concernment to us, and the chiefest of the Rubrick. As if that Office were too mean for their Promotions and Dignity, whereas it is the most glorious Employment that we Men can pretend to : It makes us like our divine and great Saviour, who intercedes for us in the presence of God, and offers up our Requests. Is there any that nameth himself a Christian, that scorns to imitate the Author of our Salvation, and to offer up the Prayers of their Congregations to God ? No person can be too worthy for so excellent an Employment ; and because the usual method observed in Cathedrals, cannot well be changed. I could wish that the Superior Clergy, the Bishop, the Dean, and the Canons, would sometimes perform those parts of Devotion, which they have totally appropriated to the meanest of their Foundation and Society ; that thereby they might remove from the minds of Men, the dislike of our Prayers, which they are apt to conceive and entertain thereby. For as in the Days of *Jeroboam*, Men took occasion to condemn Religion it self, when he had made the lowest of his People, the Priests of his High Places, and the promoters of Religion ; so likewise in our time, Men, especially our Enemies, are more inclinable to despise our excellent Prayers, because they are most employed to offer them up to God in the name of the

People,

People, who are in a mean station in the Church, and have but sorrowful abilities.

*Thirdly*, I must not forget another cause the Peoples despising our Godly Prayers, which many Ministers who are too highly conceited their parts do give. 'Tis in mangling, cutting short, and leaving out the Prayers of the Church, to make more room for the delivery of their own proud conceptions, either in Prayer or a Sermon, contrary to the Publick instructions of our Superiors. For by this act they declare openly their own disrespect of the Forms of Prayer, their unwillingness to use them, that they are thereunto merely compelled, and their too high esteem of their own inventions. And when the People see them handle them over so speedily, they are wont to be prejudiced with strange conceits of these excellent Prayers, or at least, not to esteem nor use them as they ought. Therefore I would advise my Reverend Brethren, not to shorten the public Prayers, but carefully, diligently, and constantly to observe the Rules commanded; which they are the more engaged to obey, because their disobedience is apt to encourage and foment the Peoples disregard of these Prayers, which they might use with so much advantage to their Souls, had they that affection for them which they really deserve.

*Fourthly*, The publick behavior of many of the Nobility, Gentry, and persons whose Examples are regarded, is another cause of the Peoples disesteem of our Liturgy. When Men of Learning, of Wealth, and of Honour, afflict the Devotions of their Brethren, without expressing any respect for them, and without bearing any part in the Service of the Church,

others are discouraged from the use of it. This we see almost in every Congregation, some of the Chief are commonly distast'd at some part of our praying or praising of God, in which they will shew no sign of devotion; or it may be, the Gentlemen of the Parish are not so religious as they should be, therefore they think it sufficient for them, if they bring their Bodies to the Publick Prayers, though they remain there in God's presence, as so many Stocks or Brutes, without expressing any Devotion for the Prayers, or any Worship to their Creator. If these seasonable lines shall happen to fall into the hands of any of you, whose Nobility and Extraction deserves the esteem of the rest of the Nation; consider how highly you your selves would be offended, if your Servants and Tenants should appear before you, to demand your assistance in their wants, with as much disrespect as you appear before the God of Heaven, to whom you are but Tenants for life, or it may be for a shorter time. Would you be ready to reward their contempt of your person, with the grant of their desires? Would not you be ready to check their impudence and sauciness, if they should treat you as they do their Labourers? And what think you, my Lords and Gentlemen, of your disrespectful and contemptuous approaches before God, your great Creator? Do not you stand in need of his assistance and blessings? And if you do, is this the means to obtain it, to slight those Prayers which are presented to God for the increase of your happiness and prosperity? For your own honour, be not the greatest Clowns of your Congregation in God's presence; but as you excel the rest in Nobility of Blood, endeavour to excel them also

in

in your respects to God, in your zeal and devotion to him; render to him publickly with your Bodies, that homage which he claims and deserves from you for all his favours. Interpose your selves in our paſſing of his holy Name and in our Prayers to him. Employ the credit of your Eſtates and Promotions which God's Providence hath given you to promote his Glory and Worship. Why ſhould you be ſo unthankful to his goodneſs, to be a reproach to his Profeſſion, and not to honour him who hath beſtowed ſo much honour upon your perſons. O! Remember that the higher you are exalted above other Men, the lower you are engaged to ſtoop to this good God, chiefly in publick in his Worship before the Eyes of the World; ſeeing that your neglect in this caſe, will be only injurious to him, but diſgraceful to you noble perſons, and prejudicial to all the ſtants.

*Fifthly,* Moreover the ſlanders, the filthy jeſtings, and the irreligious paſtimes of prophan Perſons, in theſe laſt corrupt days, upon the Book of Common-Prayer, have ſtrangely led many minds, (religiously diſpoſed) to ſtrong prejudices againſt it: And when we have ſeen the greateſt pretenders to Religion with the late Authority of the Nation, paſs ſentence of Condemnation upon theſe Forms of Prayer, as well as the prophaner ſort; when they yet ſee many Wiſe, Godly and Conſcientious Men, ſtand ſtiſly in oppoſition to their reception, the weaker ſort of Men, that commonly judge of things and perſons, by the general Vote, are ready to look upon them as ſuperſtitious and unlawful. The ſchiſmatical ſcrupulosity of the one, and the wicked Blaſphemies

the other, have discredited this excellent  
book, among such as are not wont to examin  
the true worth of things; for the prophaner  
it is too well known, that there is no-  
thing so sacred or holy, but they have offered  
violence to it. God and his Sacraments, his  
Laws and Constitutions, Christ and our Re-  
demption, Heaven and Hell, our present En-  
joyments and future Hopes, are all turned into  
ridicule by those monstrous Wits, whose Reli-  
gion and Faith is limited by their Senses. No  
wonder therefore, if they continue to abuse the  
constant Prayers and Service of the Church. But  
certainly the Religion of those persons is not  
well grounded, when they are to be scoffed out  
of it; and their belief is not well settled, if  
every prophane jest can oblige them to call it in  
question. If we may be perswaded by these  
wits to change our religious Customs, Ce-  
remonies and Prayers, we shall quickly become  
wicked as themselves, and banish Religion  
itself out of the Land. They are no compe-  
tent Judges of our Devotions, who were never  
in fervour, but rather their malicious expressions  
should confirm Men of discretion, in their esteem  
of those pious things which they condemn,  
because they were never inclinable to Piety, and  
their Tempers are repugnant to it, and to those  
Godly Rules that reproach them of their licenti-  
ousness. Let these considerations therefore  
strengthen the weakness of such as are apt to  
be thereby perswaded to a dereliction of these  
Godly Forms.

And for the other Enemies of our Common-  
prayer, their Conversations seem to insinuate  
the equity of their Judgments, because they are  
persons of religious behaviour, and good man-  
ners;



ners ; their prejudices therefore against Rubrick, are more dangerous. But if a judicious and pious Soul would take the pains to take them out, and examin the Causes of their invincible prejudices, they shall either find none, such slender ones as may cause us to wonder their stiffneckedness and strange fancies. Sure I am sure, as renders them most ridiculous all foreign Churches of Christ. Their most ordinary and popular Complaint is, that it is Popish, and taken out of the Mass-Book. An Error which any Man will acknowledge, if he will but compare our Prayers with the Popish Prayers of the Liturgy of *Rome*. Can that be Popish which opposeth all the Errors and mistakes of the Papists ? which teacheth us to pray for God's assistance and direction against all Heresies, Plots and Conspiracies of the Pope, which was in use in the Christian Church, before ever there was any Anti-Christian Pope of *Rome* ? Can that be reckoned to be Popish which is agreeable with the Revelations of the Holy Spirit, with the Doctrines and belief of the Reformed Churches beyond the Seas, and which their most Orthodox Divines Embrace as most consonant with their Faith and Piety ? The Creed, the ten Commandments, and the Lord's Prayer, may with as much likelihood be said to be Popish, or to be taken out of the Mass-Book, because the Papists have them in their *Breviary*. To all unprejudiced persons this accommodation appears a meer Calumny, unless any of those refined Souls could spy out, and shew any particular in the Common-Prayer which favours of the *Remish* Errors, and tends to promote the *Pope's* Interest amongst us. But it is the usual practice of abusive Tongues, when they

they cannot instance any certain Crime, to bring  
their accusation in gross, that their malice may  
be less discernable, and their charge may be  
more weighty. But let not the vain and ground-  
less conceits of Popery and Superstition deter  
thee, my Christian Brother, from making use,  
with Comfort to thy Soul, of these Godly Pray-  
ers. Let not these mistaken Brethren infect thy  
judgment with the same troublesom Error. Exa-  
min and try, search into every Corner of this  
Book, and see whether thou canst find any co-  
LOUR of Popery ; that is to say, any sign of those  
Errors which are in Controversie between us  
and the Papists. Let not their mistakes prevail  
so much upon thy discretion, as to cause thee  
to take for Popery, what is agreeable with  
Christ's true Religion and Doctrines. It hath  
always been the glory of our Church of Eng-  
land, to be most conformable, of all other  
Churches, to the belief, Government, and Pra-  
ctices of the Primitive and first Churches of  
Christ. Therefore in this of the Liturgy, our  
Church recommends that manner of praying  
which is most like that of the first Ages, and  
which is most answerable to our Government  
and condition ; as our glorious Martyr, and  
our late Sovereign of Blessed Memory, declares  
in vindication of the Prayers of the Church in  
this incomparable Book.

All other accusations as well as this, favour  
more of malice and displeasure, than right Rea-  
son, and tend to this ungracious end, to abolish  
Order and Method in Prayer, and to introduce  
a sad and unreasonable Confusion in our Wor-  
shipping of God. Let therefore every good  
Christian take heed, if he himself hath such an  
invincible prejudice against these Forms enjoined

ed in our Church, that he cannot use them himself with any Comfort to his Soul, that he disturb not others minds with the same Schismatical mistakes, and spread not abroad what could wish were confined to the bottomless Pit. Let him not hinder others from the Benefit which they may reap from a hearty and zealous Offering up of these Prayers to God. Abstain my Christian Brother, from Blaspheming that which thou dost not perfectly understand, that which thou hatest without a just cause. Draw not others into the same prejudice, and not so uncharitable, to think our Devotions unacceptable to our good God, because thou hast an implacable displeasure against them. Think not that Piety is confined to thy Breast alone, and to those of thy Sect. Lay aside, I beseech thee, that bitterness, that peevishness and froward temper which makes thee fret at the good Order, and Christian Discipline. If thou perceivest any faults, coldness, dulness, or unsatisfactory Actions in private persons, charge not their miscarriages upon our Church, or Rubrick; but be so reasonable, not to proclaim thine unreasonable distastes, to the prejudice of others and thy self.

*Sixthly*, I cannot forget to mention another Cause of Mens contempt of our Forms and Rubrick, which is, That they are brought up by the ignorance of that manner of presenting them to God, which might cause them to meet with true comfort and real benefit. For I know some that have constantly attended at the Publick Prayers of the Church, and have for many years scarce omitted any opportunity that did invite them; yet because they knew not how to use them as they should, they have

not at any time found that inward content which they now think to receive from new Modes of Prayer; and at last have totally forsaken them, crying out most bitterly against their former Formality, luke-warmness, and indifference in Prayer. As if that unfit temper proceeded from the Prayers, and not from the ignorance of their minds, which when it is strengthened by prejudice, Education, or Interest, is the greatest cause of their dissatisfaction at our Prayers used in the Church; and that which deprives them of the advantages which they might receive from them. This Ignorance is the greatest Enemy of our Liturgy, and of our publick peace; which if any person be willing to expel, for his own, and the Churches benefit, let him seriously consider, and make use of these directions, which will shew him how to offer up our Prayers with comfort to his Soul.

I have already set down general directions to pray well, which every good

Christian ought to learn to practise in all Prayers presented to God; but beside, those which

*Third particular.*

fute with all tempers and sorts of Men, I suppose that some advices besides may be given more particularly, and more proper for those persons amongst us that are dissatisfied with our Prayers and Liturgy, and prejudiced against it. Some advices, I mean, that may have a special regard to their causeless mistakes and the Prayers of the Church. And truly I judg many stand in great need of these directions, who are well skill'd in other kinds of Devotion; for prejudice here suffers them not to learn, or at least not to practice what their affection

teaches them in other Cases to perform without a Teacher; If we may have the Charity to believe what they affirm, That they are truly and zealously affected in the Prayers which are their Ministers Composure, and that they conjoyn their hearts in Devotion with them; for very much question whether those persons that seem outwardly to be so disposed, are really so in their hearts, and whilst they are, or may be delighted with the Prayer, whether their Souls are truly in a praying temper.

*First*, Endeavour to be heartily reconciled with the Godly Forms of Prayer recommended in our Church, employ Reason and Conscience to perswade thy self, my Christian Brother, embrace what Duty commands, that Duty which thou owest to Authority, and thy interest obliges thee to practice: Why should prejudice keep thee always blindfolded? Why should Men of perverse judgments and corrupt designs, impose upon thy judgment such gross mistakes? Why wilt thou dote upon thine own Errors, and entertain them with so much stiffness, as if thy Salvation did thereupon depend; those Errors I mean, that cause thee to look upon our Prayers and Devotions as superstitious, and make so great a breach in the Church where we live? Make it thy business to understand the true ground of thine and others displeasures at our Forms of Prayer. Take not things of that high concernment upon trust, and captivate not thy discretion to the judgment of others never so learned, but with the assistance of Reason, and holy Scripture rightly interpreted, labour to sift out the Truth. To these and such like endeavours, make use of Prayer to the God of peace, that he may expel

and drive away all the Mists of Error, which keep thee at a distance from our manner of worshipping our great God. Consider the necessity of those things that are therein desired, the integrity of their first Composers, the approbation of foreign Reformed Churches, the Commands and Injunctions of the wise Governours of the Church and State, who have no other intent, in all their Laws relating to this purpose, but thy Salvation and the publick Peace and Uniformity. Is it possible that thou excellest them in discretion and judgment, and that they are all mistaken in the good end which they propose to themselves? Without this reconciliation 'tis not possible for thee to receive any benefit from our Prayers by joyning with us, for thy Soul will never offer up heartily to God that for which it hath a strong aversion.

*Secondly,* Overcome in thy Soul all inward displeasure which thou hast conceived against the Person of thy Minister officiating, or distastes at his behaviour and actions. What if he be openly scandalous, or at variance with thee; Let not his guiltiness cause thee to be guilty of irregularity, or neglecting thy Duty to God, and the interest of thy Soul. Let not your mutual dissatisfaction cause you to be dissatisfied with God and his Worship. Such Wicked Varlets as *Hophni* and *Phineas*, are too apt to cause many to slight the Offerings of the Lord; but they are not therefore excusable before God, who requires an obedience to his Laws, from every distinct person, and allows not the viciousness of the one to be pleaded for the disorderly behaviour of the other.

But certain it is, that whilst thou art inwardly displeased with thy Minister, thou canst



never conjoyn thine heart with the Godly Prayers which proceed out of his mouth ; whilst thou art offended with his person, his Prayer and his Words will never benefit thee much. I shall not examin the many frivolous causes and distastes, which the Men of our days entertain against the Clergy ; but this I dare affirm. That it is both the Duty and Interest of a Parishioner to smother his anger and displeasure conceived against his Minister, specially at the time of Divine Service, when he is drawing near to God in Prayer, if he will be in a possibility of praying right. Look not on him at that time as thine Enemy, but as thy Friend who prays for thy necessities as well as his own. Look not on him as one at a distance from thee, but reconciled in the common Duties of Religion. God forbid that the usual differences of Men about **Worldly Interests**, should separate us in God's presence from one another, and cause our variances to be eternal. If therefore we are likely, notwithstanding our present debates, to meet unanimously to worship God's Majesty for all Eternity, and sing to him angelical Hallelujahs hereafter, why may we not now suppress our displeasures, stifle our passions, and reconcile our selves in the Worship of our great Creator and common Benefactor ? For that intent it concerns thee not to mind so much the Person, as the Petitions, not so much the Minister as God, for whose sake, and at whose command thou art ready to forget the most sensible wrongs, and check the strongest passions of hatred and displeasure.

*Thirdly*, Think not that the vicious behaviour of any in the Congregation, will be a prejudice to thy Prayers, or hinder their acceptance.

Prayer is the common excuse of Men that are unwilling to excuse themselves from the Duties of Religion; That in our publick Assemblies all sorts of persons are promiscuously admitted, and that they cannot join in Prayers with the openly debauched, or with persons that are known to be scandalous. But this vain pretence proceeds many times from a proud conceit of our own Sanctity, and favours of the Pharisees temper in the Gospel, who had so much of impudence in his Prayer to God, that the Publican's Humility was preferred before him. God that sees all our actions and tempers, knows how to put a difference between thy religious behaviour, and the Vices of a wicked Christian. 'Tis not thy Neighbour's ungodliness that can prejudice thy Devotions. Why shouldst thou be offended with that which God allows; and the publick Unity and Peace of the Church requires? We could wish that in our publick Assemblies all were Saints and Angels; but seeing that is not to be expected, to cull and pick out every vicious person, or such as may be thought to be so by some ill-willers, I am afraid scarce any would be left. We must therefore bear with that which is not to be avoided, and take heed that we disturb not the publick quiet more than the vicious and the profane, by our indiscreet and Schismatical niceties.

*Fourthly*, If thou wilt offer up the Prayers of the Church with benefit to thy Soul, and with the affections of thy Heart, carefully observe the motions of the Body enjoined in the Common-Prayer; who knows but that this submission, and this custom will have a speedy influence upon thy mind, to cause thy Soul to

join in the same respects to God. Certain it is that the nearness of Relation between them will beget a mutual compliance between the actions of the one and the affections of the other, so that the often practising of things much needs reconcile us to those performances, and remove the strongest prejudices that are not grounded in reason, nor strengthened by divine Revelation. If therefore any weak Brother cannot at present comply with the Devotion of the Church of *England*; if he finds an inward repugnancy for the publick Prayers, which hinders him from receiving the comfort and benefit thereby intended, let him follow and try my advice but a few Months. Let him force his Body to observe all the motions of Respect commanded in the Rubrick. Let him stand up when we give glory to God, and sing forth his praises. Let him kneel in Prayer, and outwardly observe a due reverence, and he shall find that his former aversion will insensibly wear away, and by degrees he will bring his Soul to a hearty and religious compliance with those godly Forms of Prayer, which before he could never use with any satisfaction to his mind; he shall find his unhappy humour of discontent evaporate it self, and his Body draw after the Soul and its faculties, to a sincere worshipping of our God, in the manner that is practised amongst us.

*Fifthly*, To use the Prayers of the Church with that devotion that is needful, a frequent meditation upon them is very requisite. A Meditation, I mean, upon the necessity of those things that are there desired, upon the advantage of Uniformity and Unity in God's divine Worship; upon their agreeableness with holy

Scrip-

Scripture, its Doctrines and Expressions; upon the exprefs Commands of the King and the wise Councils of our Nation, under four or five Kings successively, who unanimously enjoin the use of these Prayers in the publick Worship of God; upon the decency and reasonableness of the Ceremonies, Order, and manner of Service; upon the frivolousness and Folly of all Objections against it; upon the obstinacy and invincible hatred of all opposers. A meditation also is requisite to this purpose, upon several matters suitable to these godly Forms of Prayer. Such Meditations, I mean, as may elevate the Soul to prepare and dispose it for a Holy Communion with God, and inflame our affections, in order to a more zealous offering up of the publick Prayers of the Church to the Divine Majesty. Besides, to perswade the judgment and remove all mistakes, I recommend to thee the perusal of a *Rationale* upon the Common-Prayer; that if by any means thou mayest be perswaded to a religious and devout conformity in publick to the Order of our Church.

But all this while methinks I hear a sort of Zealors amongst us, Extol and Cry up the *Praying by the Spirit*, and that in opposition to the reading of the Forms prescribed by the Church.

4. Particular.

I must speak a word to rectifie their mistakes, and to prevent the mischiefs which are thereby intended. For this good purpose I shall, *First*, examine what *Praying by the Spirit* is, in the sense of St. Paul. *Secondly*, I shall prove that for the most part, in all Extemporary fluencies of Prayer, though they be the gifts of the Spirit, such persons as use them at that very instant

can scarce be said to pray in the Spirit. *Thirdly*, I shall plainly demonstrate, that the easiest and surest way to *Pray in the Spirit*, is to take the assistance of well composed Forms of Prayer, and to have them either in a Book before our Eyes, or well imprinted in our Memories. They are in a grievous Error, that imagin that *St. Paul's praying in or by the Spirit*, opposeth the Practice of our Church of *England*, and strengthens the irregular Devotions of the gifted Brethren. For if you please to Examine the meaning of *St. Paul*, you shall find that he never intended any such matter. In the *6th Chap.* to the *Ephesians*, and *18 ver.* he exhorts them to pray with all Prayer and Supplication in every Season, *Ἐν πνεύματι*, in the Spirit. which he cannot understand of the Prayers proceeding from the extraordinary inspirations or abilities bestowed upon us by God, the giver of every good gift; because such inspirations are not common to all, and every one hath not such a quick Fancy or voluble Tongue, to be able to pray in this manner; so that every Person is not in a capacity to fulfil this Command which, as all other Commands of God, is proportioned, and hath a special regard to Men's faculties and abilities. Therefore seeing these words are directed to every Christian, they relate not to the gift, but to that which is commonly styled the Spirit, or rather to the Duty of Prayer, which every Christian may perform by using endeavours. *St. Paul's* meaning therefore is, that we should in our Prayers to God not be content with the Lip Service, but inwardly, heartily, and affectionately, to pray to him, and employ all the abilities of the Soul in offering them up to God; for in this part

our Devotions, we must observe the same method, as in the others, and act with the same abilities. Now St. Paul in the 5th Chap. to the Ephesians, and the 19th ver. adviseth them to *make Melody in their Hearts to the Lord.* Here is that spiritual Service required from us, a serious, real, and hearty Worship, wherein the Soul is concerned as well as the Body. Likewise our Saviour Christ, in answer to the Woman of *Samaria*, tells her, *that God is a Spirit, and that they that will worship him, must worship him in Spirit and in Truth.* That is in opposition to the Corporal appearances of the Jews at *Jerusalem*, an inward and soul Worship, without which all our most assidual attendances upon holy Duties, are frivolous and vain. In the same sense, we are to understand St. Paul's praying and singing with the Spirit, in 1 Cor. 14. 14. for he expressly saith, *if I pray in an unknown Tongue, my Spirit prayeth.* He calleth it his Spirit, that is, his Soul, which must be concerned in all our Prayers to God, either by composing them and offering them, or else by presenting the Prayers already composed in such a manner, with the understanding and affections, that they may proceed from us as our own.

I confess St. *Jude's* words, ver. 20. seems to favour the contrary interpretation, when he adviseth to pray *Ἐν πνεύματι ᾠψω*, in the Holy Ghost. Which words the admirers of new Modes and extemporary Prayers, understand of the gift of Prayer, that we should depend upon the Spirit of God, and expect from his secret inspirations, the matter and manner of our Prayers, without limiting our selves, and this unlimited Being, to any certain Form.



That we should make use of those expressions as proceed immediately from his divine suggestions. But this can never be the meaning of this wise Apostle ; for though it were true, what this interpretation supposeth, that all the faithful have the gift of Prayer, and are inspired with the Holy Ghost. That in that Duty he governs their Tongues and Fancy, and furnishes them with proper expressions, words, and matter, which I confess may happen in extraordinary occasions ; yet in our ordinary Devotions, to expect such extraordinary movings of God's Holy Spirit in our Souls, not to contribute any thing of our selves, but our weaknesses and unpreparedness, and wholly to depend upon the Holy Ghost, is a presumption and indiscretion which agrees not with God's usual methods of acting with his Creatures, neither in Nature nor in Grace ; for his Blessings and Power appear commonly in our Religious endeavours, and if he gives the Form and Beauty to any thing, he takes the matter from those things that he hath already made.

But take notice, that St. *Jude* adviseth us to pray, not by the Holy Ghost, but in the Holy Ghost. That is, either in that method and manner, or according to those Rules which the Holy Ghost hath given us in his holy Word ; for the Greek word *ἐν* signifies *according*. The meaning therefore is, That we should pray for those things that agree with the Revelations of the Holy Ghost, that we should observe those particulars outwardly and inwardly, as may recommend our Prayers to God, and employ those graces which the Holy Ghost hath bestowed upon us, for a more zealous offering up of our Prayers to God. A true Christian may

want

want the gift of Prayer, but no true and sincere  
 Christian cant want the Spirit of Prayer in  
 the state of regeneration, nor those inward abi-  
 lities which are requisite for Prayer. For this  
 inward breathing of the Soul towards Heaven,  
 is the very life of a Child of God, and a  
 principle of all Spiritual motion. Though he  
 is not always in the same disposition and a fit  
 temper for Prayer, because these abilities may  
 be hindred, and obstructed by some powerful  
 impediments; nevertheless the work of rege-  
 neration is no sooner begun in us, but we are  
 taught by the Holy Ghost, to call God *Abba*  
*Father*. Therefore St. Paul teacheth in his E-  
 pistle to the Romans, chap. 8. v. 26. *That the*  
*Spirit helpeth our Infirmities, for we know not*  
*what we should pray for as we ought, but the Spi-*  
*rit it self maketh intercession for us with groan-*  
*ings which cannot be uttered.* This  
 and all other passages that mention  
 praying in, or by the Spirit, may  
 encourage us to take with us the  
 assistance of God's Holy Spirit in  
 our addresses to him, and imploy the abilities  
 which he hath given us for that good purpose.  
 They may take notice of our own natural im-  
 perfections and weakneses, and advise us to  
 make use of the Spiritual helps that the Holy  
 Ghost gives us; that we might pray to God in  
 a manner acceptable to him. But there is none  
 that forbids the use of those Forms, which  
 God's holy Spirit hath Established in our  
 Church. There is no passage nor Text of Scri-  
 pture, that requires thee to wait for a sudden in-  
 spiration from above, that disallows of a ju-  
 dicious and religious preparation, or of prescri-  
 bed Prayers, compoted by Men as much en-  
 lightned

*Observe*  
*Romans*  
*10. v. 1.*

lightned by the Spirit of God, as any now alive. Why therefore may not the use of these Prayers, be called praying by the Spirit, if I offer them up in that devout manner as God requires? Why shall I prefer the new Modes of Men, whose abilities and integrity I know not perhaps, to those that I am sure are agreeable with God's Will and Word? Why shall I reject the old Prayers of the Holy Ghost, and be so impatient to hear new, which I know not from whence they are, till I have taken the pains to examine them?

If therefore I am an auditor, what reason have I to refuse the Prayers of the Church, composed by the directions of the Spirit of God, to be of a constant use in the Publick Worship of our great Creator, to be so fond of new Modes and new Prayers of Men, that pretend to a divine inspiration, but how truly I know not? God's Holy Spirit is no favourer of the pride, presumption and sauciness of those persons that rush into God's Publick Worship without a due preparation. And if they be prepared both for matter and expressions in the publick Prayers which they pronounce, what reason have I to prefer this Prayer composed by this private Person, tho' with the assistance of God's Holy Spirit, to the religious Prayers of the whole Church, allowed of by so many wise, learned, and Godly Divines, enlightned also doubtless with the same Spirit? Is that the Prayer, by, or in the Spirit? And is not this likewise, if I perform it in a Spiritual manner, and offer it up with my Soul and affections? O! how idle and frivolous! How vain and impertinent are these prejudices against our Set Forms of Prayer!

*Secondly,* But these persons that are so much admired by ignorant People for their praying by the Spirit, in Prayers of any long continuance, are admired for that which they themselves cannot perform. For if they pray *extempore* without preparation, some in the Congregation may perhaps really pray to God, but the persons, that pronounce the Prayers, whilst their fancy is so busily employed in seeking for matter and expressions, can never oblige the affections of the Soul to offer their Prayers up to God in that devout manner as is required. This Prayer therefore, in regard of the Speaker, is but a Speech and no Prayer, let it be never so Eloquent, and never so much able to stir up the Affections of the hearers. Our minds cannot be totally employed in two actions at once; whilst our apprehensions are distracted to seek for words, and fit expressions, they cannot be fixed upon that Divine Being, unto whom we make our addresses; nor cause in the Soul that humility and those affections, which at such a time are necessary; they cannot mind the greatness of their Wants, the necessity of a speedy supply, and the usefulness of those things that are petitioned for. Their Souls cannot be at liberty to express the homage due to God's greatness, and an earnest affection for those Blessings, that they stand in need of. All their care is to move the Tongue and not the Heart, whilst the one is busily employed, the other is unconcerned in the Service.

I cannot think that there are any of such an extraordinary, and quick apprehension, as to be able to furnish their Organ with plenty of matter and expressions, and at the same moment, to mind all those things that are needful

to keep our Souls in a fit disposition for Prayer. 'Tis not possible to divide this single Being into so many parts. Such an activity seems to me almost as great a miracle, as that of the Ubiquity of Christ's Humane Body, and is subject to the like absurdities. The Unity of the Soul, and the Unity of all its Faculties, requires a single Object at once. It may be so quick as to fly to another in an instant, but this change, and this motion of the apprehension, incapable of two or three Objects at one single instant, plainly discovers the impossibility of praying well, and keeping the Soul in a worthy disposition, and the affections in a fit temper, in extemporary and long Prayers; because the mind that should take this charge, and the care to summon the affections to the performance of their Duty, is busily employed in other matters. Now without this conjunction of the affections, and this concernment of the Soul, no Devotion nor Prayer can be said to be spiritual, or performed with, or in the Spirit; for tho' this should be understood of the holy Spirit of God, it is not to be imagined that he will act in us without our assistance and cooperation, and if he did, the Devotion is his, and none of ours.

For these and other Reasons, it is a matter of great difficulty, to keep the unruly and wandering thoughts of the mind, and the several affections of the Heart, with the other parts of the Soul, in a praying temper, in all extemporary and long Prayers.

*Thirdly,* Therefore the easiest and surest way to pray in the Spirit, is to take the assistance of well composed Forms, and to have them either in a Book before us, or well imprinted in our

Memo-

Memories. This is a Consequence deducible from what we have already said concerning that praying in, or by the Spirit, intended by St. Paul and St. Jude. But if there be any so strongly prejudiced against Set Forms, and so much bewitched with the pretended praying in, or by the Spirit, as to refuse to acquiesce to what we have already alledged, let him seriously consider,

*First*, That there can be no praying in the Spirit, whatever interpretation we give to the passages of Holy Scripture concerning that purpose, whether we understand them concerning the Gift, or in relation to the Duty and Spirit of Prayer, without a real and hearty compliance of the Soul with every expression; without an inward sense of the things petitioned for, and without a devout composure of all the parts of the Soul. Now if you enquire how this is produced in us? I must tell you that it is not without our assidual endeavours, for the mind ought to have a continual eye upon the Soul and disposition, it ought to recollect and call back our wandering thoughts, and labour to express both a feeling of its wants, and a dutiful reverence for the Majesty of God. This being of an absolute necessity, in order to a zealous offering up of our Prayers in the Spirit, it is needful that the mind should be at liberty for that purpose. Now let any Man of Reason, seriously consider whether it hath not more freedom in the use of Set Forms, imprinted either in our memories, or our Books, than in extemporary praying; whether it is not easier for the Soul in such a case to act its part, and contribute to the Devotions, than in such Prayers where it hath so many offices to perform? Grant it



it possible, that some of an extraordinary ability, learning, and natural parts ( which I cannot imagin to be ) should be able to discharge the inward Duty of the Soul in Prayer, as well as the outward, in extemporary Prayers. Consider whether they cannot with more ease, with the assistance of Set Forms. And why should they be denied of those helps in a business of so much weight and difficulty, wherein the ablest and most devout Soul comes far short of that perfection and exactness which God's greatness requires at our hands ?

*Secondly,* That must needs be the easiest and surest way of praying by the Spirit, which is offered to the weaker sort of Christians, as the readiest help to their Devotions ; for the duties of Religion are always proportioned to the understanding abilities of such persons. Both God and the Church are wont to condescend to the mean gifts, and furnish them with such assistances as they want for the discharge of the offices required from them. Now from the beginning, Set Forms of Prayer have been allowed in the Churches of God to these persons because it is well known, that they are not able to express themselves and their several wants to God as they should, and in that manner as becomes us mortal Men. If therefore this manner of praying is, as it is generally confessed, an help to the weaker kind of Christians, why may it not be also to the stronger ? No doubt but such a one may use these helps with more advantage : A staff is good in the hand of a feeble body, to make it walk with more assurance, and is likewise as beneficial to a strong person that undertakes a long journey. The difference is, that the one cannot possibly walk without

ary about it, and the other may march a few steps, and  
ch I can may be proceed on in his way without it, but  
if charge for more ease and better conveniency, it is fit in  
as well tedious march, that he should have the assi-  
s. Constance of a Staff, which may succour his infir-  
te, praimities, and may comfort his wearied Limbs.  
why shall Therefore it is not a sufficient cause to oblige us  
siness to reject useful things, to say Men may be  
the ho without them. I think it wisdom not to cast  
hort away such beneficial helps to our Devotions, as  
s great are Set Forms, because we may be so fond of  
our abilities, as to think our selves able to com-  
fist and pose some of an higher strain, and more passio-  
which inate; some that may gratifie our own and the  
s, as the Peoples corrupt humour, which usually despiseth  
e during things that are common, when they have not  
the new well considered their worth.

od and Thirdly, Consider how apt our thoughts are  
to the be wandering, and our minds to be drawn a-  
ch aff side from our Devotions. Therefore that is the  
the O easiest and surest way of praying well, which  
the be fixes our minds, and settles our thoughts upon  
allow the weighty business in hand. Now I dare as-  
person sum, That there is nothing so well able to do  
or able his good office to us, as Forms of Prayers judi-  
vants miciously composed, either imprinted in our me-  
as be mories, or before us in a Book; for in the for-  
s man ner method of praying, the Soul is kept from  
bessed wandering to and fro; and in the latter it is tyed  
s, why and limited by the sense of seeing; and though  
doubt in such cases it may take the liberty to step a-  
more side, and escape out of the other senses, yet we  
a fee must all acknowledge, that a Judicious Chri-  
rance, stian can, by the assistance of his Senses, be  
person better able to limit and stop the wanderings of  
erence his mind, and the unruliness of his thoughts,  
ithout than when he hath little or no use of them. To  
con-

conclude, Nothing but the pride and self-conceitedness of some, the prejudices and foolish humours of others, have taught men to reject and condemn our set Forms of Prayer, established in our Church of *England*, which, both for matter and manner, are the best Liturgies that ever was used either in the Primitive or Modern Churches of Christ: And there is nothing that hinders Men from using them with comfort and advantage to their Souls; but their strong displeasures, their froward tempers and their itching Ears; a Disease which has infected the heart and fountain, as well as the Sense and Organ of hearing.

Let me therefore intreat thee, my Christian Reader, seriously to peruse these Reasons that I have mentioned, and let not any popular Mistake, nor the pretended Inspirations of the Spirit discourage thee in the devout use of the Prayers of our Church, chiefly in the publick Worship of thy God; where Reason and Religion require from thee Uniformity, and Unity with the rest of thy Brethren. And in thy private Family I would have thee to use the same Prayers; such, I mean, as are proper for that place and purpose.

I know that several Pious and Learned Men have lately, and in the former Age, furnished our Nation with Books of this kind; but I think that their religious labours, fitted for those times, and answerable to their private designs, will not hinder this present Treatise from being useful in its kind, for the prevention of the Mistakes lately crept in amongst us, and the mistakes chiefly that are intended by our Enemies at home and abroad. I find them busily employed in contriving our ruine, and in poisoning our people

people with strange Principles, by spreading in the Country new Pamphlets, printed for that evil purpose. I wish that we were as watchful for our own preservation. The best means for that intent, is to employ the same policy, and to furnish our People with new and fresh advices, which may serve as Antidotes against the Venom of their Enemies and ours. Such Treatises therefore as this, I think to be very seasonable for our divided times. I am certain that it is much wanting in the place where I lately lived, and to the people then committed to my Charge. My first design was only to have a regard to their private wants, at the request of one of my Parishioners; but when I considered, that the Providence had given me a particular inspection over the Inhabitants of a small division in a remote place, it is my Duty to aim in all my actions at the general good, I resolved to recommend to the publick, such a Treatise as might serve, and be useful to all Families in our Reformed Church; and in it to have a general aim at the benefit of all Christians; for I think that there is none in the state of Grace, or within the limits of Christ's Church, but he shall in this short Tract find Prayers and Advices which may sute with the condition and temper of his Soul.

You therefore that desire that Religion should flourish amongst us, neglect not its chief Duty, but see that it be carefully observed in your own practice, and that of those recommended to your care. As soon as your Children begin to speak, teach them to cry *Abba Father, which art in Heaven.* Call upon them Morning and Evening, to implore his Protection and Assistance. Let their Tongues be used betimes, to tune forth

forth the Praises of their Maker, and acknowledge the Providence of God. Remember that Piety, with the Blessings of Heaven, is the best and most durable portion which you can procure to your little ones. And the only means to obtain it, is carefully to practise this and all other Duties of Religion. As they grow in years of Understanding : Let them proceed in learning the Prayers that are fit for their capacities and suitable to their Abilities. Let them know that their chief dependence is upon that Almighty Being who hath created the World, and put them into it, to serve and worship him. This daily practice of seeking to God in Prayer, will keep youth from all those extravagancies and vicious actions, by which the Gallants of our time are become a reproach to Christianity and Humanity it self. Thou shalt never have the displeasure to see thy Son and thy Daughter either unruly in their behaviour, or prophane in their discourse, or corrupted in their Lives ; if thou wilt, when they are young, train them up in the constant and continual observance of this Duty of Prayer ; for there is nothing more proper, and of a greater force, to keep the Souls of Men from the temptations of our days, and from all disorders, as this Correspondence with God in Prayer. Man therefore, in this respect, is like a Watch or a Clock, the least neglect disturbs the Motion, and steals him insensibly into impropriety or an offence. Pray therefore, O Christian Man or Woman ! and pray without ceasing. In prosperity and adversity, let your requests be made known unto God. Be not silent when God requires you to speak. In whatsoever estate Providence may cast you, make use of those Prayers

ers that are answerable to your condition. If  
you can offer up the Prayers of our Church  
with any satisfaction to your minds, use them  
rather than others. But if your prejudices be  
so strong, and your aversion so invincible, that  
you cannot yet relish them, use the other Pray-  
ers more agreeable to your affections. Howe-  
ver neglect not this most important, this most  
weighty, and most indispensable Duty, but per-  
form it with all the Care and Devotion that  
God's greatness, and thy mean condition re-  
quire from thee.

*And I beseech the God of all Goodness, to hear  
thy Requests, to grant thy Petitions, to comfort and  
refresh thy Soul and Body with Spiritual and Tem-  
poral Mercies ; and that this Treatise may be as  
Useful to the Publick, as it is intended by*

*M. D.*

---

Useful



# Useful Meditations

A N D

# P R A Y E R S

Upon G O D and his DIVINE  
A T T R I B U T E S.

*A Meditation and Prayer upon the Incomprehensible Being and Presence of God.*

**O** Adorable Majesty ! Being of Beings, Creator and Supporter of this Great World ! How wonderful must be the source of all these visible Wonders ! How glorious the chief Lord of so large an Empire, and of so many differing sorts of Creatures, that fill all the Elements and every Corner ! We are sensible of thine infinite Presence, yet we can conceive no shape nor being like thy Divine Majesty. The Pictures of all thy Perfections are scattered and represented in every thing that is made, and thou hast left an impression of thy Wisdom and Power in every part of this large World ; yet none

can represent thee, O great God, as thou art. We see, feel, and are perfectly sensible of thy Divine Footsteps left upon every Creature; yet our weak apprehensions cannot entertain any Idea that may answer thy Greatness. O Spirit of Spirits, how is it possible that so weak a Creature as I am, who can understand nothing but by the Ministry of these weak Senses, should be able to comprehend the infinite and incomprehensible God, whose glorious Presence dazzles the Eyes, and surpasses the Understandings of the perfectest and noblest Creatures that are above. O my God, fill my Soul with an holy dread of thy Greatness and Power. Suffer me not to receive any base impression or silly Imagination of thy Divine Being; and as thou art incomprehensible, let me not presume to form in my mind any Image, nor to have before mine Eyes any Picture, with a design to represent thee. Let thine Universal Presence be always present with me, but in such a manner, as I may not be guilty of Spiritual Idolatry, or of harbouring any mean thought of thy Glory. O merciful God, thou requirest these Services from us, poor Creatures, and hast promised thine assistance to us in time of need; put therefore my Soul into an Holy Temper, fit for thine acceptance, and let these Ejaculations and Emissions of my Heart and Mind, proceed from an Humility and Fear of thy Presence, that they may not be unworthy of thy Grace and Favour. And the nearer I approach unto thy Mercy-Seat, vouchsafe to look upon the necessities of my Soul and Body, and grant me those Requests that thou, O my God, in thine infinite Wisdom, knowest most needful for me, for the sake, and by the mediation of

F

my

my Great Saviour, whose intercession for me  
humbly implore. *Amen.*

---

*A Meditation and Prayer upon the Immutability  
of our Great God.*

**O** Unchangeable Being, the Author of all these changeable things that appear before our Eyes! Thou art that immutable God, upon whom we may safely depend. Every thing that thou hast made directs our Eyes and Contemplations to thee, as the surest foundation of all our hopes and expectations; and the nearer the Creatures have the Honour to approach thy glorious Throne, the more they are fixed and secured by their Rights of Creation from all Unconstancy and Mutability. This wretched World and all Sublunary things are unsettled and rowling from one State to another, tumbled and tossed, changed by many Accidents, so that we cannot rest nor settle our expectations upon them. But the Heavenly Globes continue since their first make, unchangeable through so many Revolutions of Ages: tho' they also, for the sin of Man, shall suffer an alteration by thine over-ruling Power. But those Spiritual Beings that inhabit beyond and above our Prospect, are yet less subject to mutation; all their Perfections proceed from thine overflowing abundance: Thou only, O my God, art the Creator and Benefactor of their Immortal Natures. They are all subject to some weakness, and are circumscribed and limited, but thou alone art the unlimited and unchangeable God, always enjoying an happiness never to be obscured or lessened by the most violent endeavours of

for me of all thine Enemies. Thou art always continuing in that glorious state, that nothing can possibly Eclipse. Thou art immutable in thy self, immutable in thy Designs and Resolutions, immutable in thy Promises and Truth, and immutable in all thy Divine Perfections. O my God, give me grace that I may settle upon thee my Faith and Hope, and rest upon thee alone, for all my present and future advantages. I have no other Rock to build upon but thy Power and Mercy ; no other Truth to trust to, but thy revealed Word. O that I may embrace it with that immutable Resolution, that may admit of nothing contrary to the same, that my Soul may be fixed only upon thee my good God, and look with contempt upon all other Objects. *Amen.*

---

*A Meditation and Prayer upon the Eternity of God.*

O Eternal and Everlasting God, before the Heavens and the Earth, before the Sun and all the rest of the Luminaries that are above had a Being, thou didst subsist of thy self in a full enjoyment of an unchangeable Felicity. From all Eternity to all Eternity, thou art the same glorious and incomprehensible Being, who never fails them that seek thee in Spirit and in Truth. Let the World change and alter, and the Generations of Creatures succeed one another in their appointed times. Let all inferior things rouse and pass away. Let them have their beginnings, their growth, perfections and decay ; thou art the same and Eternal God, who never had any beginning, nor never

can have any end. Thou alone art that independent Majesty, upon whom all other things lean, and from whom they expect the Supplies and Recruits to their decaying and failing Natures. Thou art the first Source and Spring of all Motion and Power. O my God, thou hast granted to my Soul and Spirit an immortal Nature to continue for ever, as thy self, and I am going apace to this boundless Eternity; and I am thine Image and Creature, O that I may live with thee for ever; cast me not away into endless Torments, make me an eternal Monument of thy Mercy and Goodness, receive me into thine everlasting Rest, for Jesus Christ's sake. *Amen.*

---

*A Meditation and Prayer upon God's Almighty Power.*

**O** Dreadful Majesty of Heaven, where-ever I cast my Eyes, thy Power shines before me clearer than the Sun at Noon day. In the make of this great Fabrick of the World, and in the disposal and continuance of all the several Parts, how visibly doth thine extraordinary Power appear! the Heavens and all the Elements are Witnesses and Trumpeters of thy glorious Power, which nothing can oppose or stop. The Devils that are revolted from thee do yet own, and are subject to thine Omnipotency; they are held fast in Chains, and are restrained by thine Almighty Hand, that they cannot possibly move without thy permission. When I cast mine Eyes upon the Seas, and consider the vastness and fury of the Waves: When I look up to Heaven, and see

that in the many glorious and large Globes of Light,  
some settled and fixed, others rowling in their  
several Spheres, O my God, how wonderful-  
ly doth thy Power appear to me in all these things.  
And as thou art the only Original of all Virtue  
and Power, I have reason to conclude, that all  
Creatures together cannot stop thine hand, and  
that there is nothing impossible with thee; as  
thou hast been able to Create all things, thou  
art able to govern and rule their unruliness and  
greatest Fury, to the setting forth of thy Glo-  
ry; and whatsoever thou hast promised thou  
wilt surely perform, and art fully able to ac-  
complish. O Almighty Creator, give me a  
real sense of thy Power, that I may stand in  
awe of it, that I may trust upon it in time of  
need, that I may believe in thy Word and Pro-  
mises, that my Soul may rest and rely upon thee  
alone, and never doubt of thy Protection, and  
of thy Power to save me, *Amen.*

---

*A Meditation and Prayer upon the Wisdom of  
God, and his infinite Knowledge.*

O Infinite Being, thy Wisdom is answerable  
to thine Almighty Power, and hath the  
same Creatures to manifest and set it forth.  
Wherever I see the one, I must needs take no-  
tice of the other that is obvious to every Eye,  
in the disposition of all things that are  
made in their Fashion, and Composition; in  
their Inclinations and Tendencies; in the de-  
sign and purpose of their Creation; in their  
mutual Correspondencies and Government, and  
in the Laws and Rules that they observe. Is  
there any of so dull an apprehension, that can-  
not perceive a more than ordinary Wisdom in



all these particulars? Can we see the Sun, Moon and Stars, observe their appointed and annual Motions and Stations, without variation, and not think upon thy Wisdom? O Almighty God, who hath stretched forth the Heavens like a Curtain, and rulest over all. Well may I cry out with the Blessed *David*, in admiration of all these surprising Wonders, *Wisdom hast thou made them all*. But what need have I to look at such a distance for the Foot-steps and Evidences of Divine Wisdom. In my Body and Soul, and in every Member wherein the great World is epitomized, and the Incomprehensible Attributes of the Unity and Trinity shadowed out, here are wonderful and surprising expressions of thy Wisdom that I carry about me. Wherefore, O my God, hast thou opened mine Eyes, and bestowed upon me an understanding Nature, to observe all these things; but that I should meditate and admire thy great Wisdom that shines before me brighter than the Sun. O Eternal Wisdom of Heaven, as I am thine Image, grant me a share of this Wisdom; imprint in my Soul such Habits of Wisdom and Knowledge, that I may fear and admire thy Divine Majesty, and the rather, because thine all-seeing Eye is every where, to take notice of my behaviour and actions. There is no darkness nor shadow of Death, where Iniquity may hide or retreat from thy Knowledge. All things are naked and open before thee; thou hast a perfect insight into all the Inclinations of my Heart and Soul, and fore-seest what shall happen in this great World, with the several Causes. O wonderful Knowledge, that comprehends the Sparrows in the Market, and the Lillies of the Field, and the meanest

meanest Beings, that owe all to thee a subsistence. O wonderful Wisdom and Knowledge, that extends it self over all the parts of this great Fabrick, and nothing is exempted from the benefits that are procured thereby. Give me, O my God, such an understanding of this infinite Knowledge, and of thine All-seeing Eye, that I may stand in awe of thy Divine Presence; that I may fear to displease thee; that my Soul may be always in such a disposition, as becomes a Creature and a Servant of so Holy, so powerful, and such an All-seeing Majesty.

*Amen.*

A

## Meditation and Prayer

UPON THE

# Goodness of God

Manifested in

Nature and Providence.

O Universal Goodness, that opens thy Hand to all things that have a Being, and furnishest so many sorts of Creatures out of thine overflowing abundance, with so much sweetness and variety of Pleasures! How full must be the Stores, out of which so many Millions are continually supplied! From

F 4

what

what overflowing Ocean of Delight and Joy, proceed so many Streams that yield a sufficiency to all, and yet there is an over-plus left for more? O wonderful Goodness, that knowest how to furnish every Creature with that which is most suitable to its Appetite and Nature, and givest a contentment to the several Species, according to their Capacities and Tempers. Through how many differing channels does this inexhaustible Goodness convey to us the necessities and conveniencies of Life. Man, of all sublunary subsistencies, seems to be the chief Favourite of the Divine Goodness; other things and Creatures have their short allowances, in comparison of Man. It is upon him that thou dost heap the Riches and Satisfaction of the Earth. It is to him thou hast granted thy most signal Favours. It is in his Bosom that thou dost empty all varieties of sweetness and Earthly Comforts, without any regard to his deservings. O Impartial and disinterested Goodness, that expects no returns, but such as may give thee the Glory, and us the Benefit, and may be a means to sanctifie and increase our Blessings. How ready should we be to comply with this inexpressible Goodness, and answer the Expressions of thy Favours, with such easie, cheap, and profitable returns? Should we be backward to acknowledge that which every moment we may be sensible of, and when the bare acknowledgment will produce unto us fresh Recruits, and greater tokens of Love from thine unwearied Bounty. O let me never forget thy goodness, my good God, expressed and experienced in my Creation, and thy Providence in making me a rational Creature, and giving me an immortal Soul, with all the Endowments and Faculties

Faculties which cause me to excel all other visible Species: in providing so well for me, and defending me in my Infancy, from the dangers unto which its infirmities are exposed; in bringing me to an age of discretion, and supplying all my Wants with fresh and continual Blessings; in preserving my Body and Soul from all Evils, and Enemies, unto this Moment; in blessing my Labours, and augmenting the Provisions for my subsistence. I am not able, O Celestial Goodness, to reckon up the chief Heads of thy continual Favours. O that I may learn to imitate this Heavenly Goodness, and to express it in my behaviour and actions to my fellow Creatures. Is it for me alone that thou hast given so many and so great Blessings? should I not impart and bestow them upon those that want Supplies? Must I ingorge and swallow all? Must I keep with a tenacious hand what thou sendest to me, that I may convey it further with discretion to such as are not so plentifully stored, that they also may have cause with me to praise thy Holy Name and liberality. Give me not only good things, but also a good and distributive a mind, and as liberal a hand to send them abroad, that other my fellow Servants may likewise feel and have a sense of thy bounty to me and them.

O! Divine Goodness, make me to be like thy self, and bring me nearer to thy self, that what I now experience at a distance, I may find in thee, in a nearer approach unto thine Eternal Presence. This sweetness that I relish in thy Creatures invites me, and promiseth greater and more unspeakable delights, when I shall appear before thee my God, who art the only Source and inexhaustible Fountain of all

sincere pleasure and joy. Give me such an heart to manage and behave my self amongst the Earthly Comforts, that I may not forfeit my right to the Heavenly; but that I may lay in store for my self such a good Foundation against the time to come, that I may lay hold on Eternal Life. *Amen.*

---

*A Meditation and Prayer upon the Mercy of God in the Redemption of Man, by the Lord Jesus Christ.*

**O** Supernatural Goodness, it is in this Act that thou hast discovered to all intelligent Beings the unfathom'd depths of Love, Kindness, Mercy, Liberality, and Compassion. Here it is that the Divine Bounty appears in its greatest Splendour. Is my God come to visit me in my decayed Estate? Doth his mercy stretch forth a hand to fetch me out of thatabyss of Misery, into which I was with the rest of Mankind falling irrecoverably? Has he so much love and humility as to cloath himself with the rags of my mortality, that I may be lifted up, and one day adorned with the Crown of his Glory. O blessed exchange, that speaks a mercy and love in my Saviour, beyond my apprehension! What wonderful and surprising Methods appointed by the Divine Wisdom, to bring to pass this happy end! Give me leave, with the Wise Men of the East, and the Shepherds of the Fields, my merciful Saviour, to visit thee in thy Nativity, and from thence to view the footsteps and proceedings of this stupendious Mercy, as they appear in every part and passage of thy Life and Death, and

such an hea of our Redemption. O Merciful God, the  
 mongst the wonder of thy mercy in thine Incarnation is  
 t forfeit m clearly seen in the greatness of thine abase-  
 may lay m ment, in the conformity to such an apo-  
 oundation a state, and offending Nature, in submitting to  
 may lay ho the weakness of our Humanity, and ingaging  
 thy self in a Race full of the most grievous Suf-  
 ferings, without the ordinary conveniencies of  
 Life to sweeten the bitterness of thy griefs,  
 and mitigate thy sorrows. How merciful didst  
 thou shew thy self to such as wanted thine assist-  
 ance? Thy mercy gave eyes to the Blind,  
 feet to the Lame, health to the Sick, found-  
 ness to the Distemper'd, deliverance to the  
 Possessed, pardon to the troubled in Mind, and  
 life to the Dead. Never any did seek unto  
 thee for help, but thy compassion did as soon  
 grant it as it was desired, unto them also whose  
 estate render'd them incapable of thy most sig-  
 nal favours. Not only thy Friends, but thine  
 Enemies too have felt and experienced the ten-  
 derness of thy mercy. What tears of compas-  
 sion didst thou shed at the sight of *Jerusalem's*  
 Sins, and at the consideration of its approach-  
 ing Judgments? How full of mercy was thy  
 just indignation, to behold the hardness of the  
*Jews* hearts, after so many, and such apparent  
 Miracles, the Evidences of a Divine power and  
 approbation? How full of mercy was this dying  
 Saviour, to pray for his Enemies, at the very mo-  
 ment of loading him with affronts and contempt!

O Divine Sacrifice of Mercy! to live such a  
 painful Life for our sakes, was a great expres-  
 sion of thy love and mercy; but to die for us,  
 to pay for the price of our Redemption, and  
 suffer such an ignominious and grievous Death,  
 was a far greater, Mercy, O my Saviour,  
 leads



leads thee through Death and the Grave, to a joyful Resurrection. Every step is a step of Divine Mercy relating to us ; it shines most visibly, in releasing our great Surety out of the Grave, where our Enemies had shut him up ; in affording us such an assurance of the accomplishment of our Redemption, and in admitting our Nature into the Cœlestial Mansions. Blessed be this wonderful Mercy, in that it hath called us to, and made us partakers of the Benefits of our Redeemer's Death and Passion, and giveth us such fair hopes and assurances of a Glorious Immortality with and by him. I beseech thee let me never be unworthy of so much goodness. And seeing thy mercy, O my God, hath look'd upon the greatest of Sinners, shall I doubt of, or question whether it will be extended to me? Seeing it was designed for my benefit, and this good Saviour bore my Sins upon his Cross, shall I exclude my self by my unbelief? Shall I lessen that which is infinite and unspeakable, and that which I ought to magnifie by my confidence upon it? Prepare me for the reception of it, forgive and pardon all my Sins, admit me into thy favour, and into the number of thine Elect. Give me such visible Evidences, that I may rejoyce in thy Salvation ; confirm my faith, and strengthen my reliance upon the tendernets of thy compassions ; and as thy Mercy is extraordinary to my Soul, let me not be cruel to my fellow Servants, but courteous, compassionate, kind, and merciful to them : that I may be a real imitator of thee my great God and Saviour, and copy out in my actions the expressions of thy wonderful mercy to my Soul. *Amen.*

*A Meditation and Prayer upon the Justice and Holiness of God.*

O Dreadful Majesty ! as we gratefully acknowledge thy mercy and goodness to be infinite and unspeakable to us, poor men ; so we humbly adore thy Divine Justice, and know it to be most terrible to such unworthy Creatures as persist to provoke thy Displeasure. Thy forbearance may suffer the wicked to Flourish and Triumph in impiety ; but certainly, as thou art a wise God, thou hast appointed a time for a retaliation, and to render unto every one according to their deeds. Shall men live and act in defiance of thine Almighty Power ? Shall they violate thy Sacred Laws, and tread under foot thy Divine Authority ? And shall not thine All-seeing Eye take notice, and thine affronted Majesty be sensible of such hainous Crimes. I appeal to the Consciences of the most obdurate Wretch, and vilest Contemner of a Deity, whether the fears and disquietness of their inward Being, which we call the Soul, the Spirit, or the Mind, do not sufficiently witness, and tell them there is a superiour Justice to which they are responsible for their offences. In Nature this Divine Wisdom and Justice shine together in the great Fabrick of the World, in that excellent order of the several pieces, in the disposition and tendencies of the Created Beings, in the Laws, Rules, and Orders that preserve them from decay : And thine Almighty Power, O my God, is seen in the preservation and support of all these things, in the midst of so much, and such violent Commotions, as well as in their Creation ; and shall thy Divine Justice

stice be wanting in this, in suffering the Rational Beings to break thy Laws, to contemn thy Power, and spurn at thy Majesty, without a check? shall they disorder the human World, and overthrow thy sacred Constitutions unpunished for ever? Look back, O my Soul, into former Ages, and see whether thou canst find in the Records of Antiquity any former footsteps of this Justice. I see it appear visible in the overwhelming the first World, and commanding the waters of the Seas, and the Heavens, to wash away the first Generations of Men. How terrible and impartial was it in drowning so many millions of all sorts of Creatures for the Sins of mankind? How hot and dreadful was thy Justice, when that delicious Paradise of *Sodom* and *Gomorrah* was by fire and brimstone from above, turned into a stinking and noisom Lake, that yet to the World's end shews the Signs and Tokens of Divine Displeasure? How grievous was thy Justice in punishing the Nation of the *Jews*, and that rebellious City *Jerusalem*, for the Crimes of its Inhabitants, when hundreds of thousands were destroyed, their Glory levelled in the dust, and the rest scattered among all Nations? But where need we search so far for the declarations of thy Justice? Are not those scourges of War, Famine, and Pestilence, that sweep away thousands in a moment into their Graves, without any regard of Crowns and Dignities; sufficient and visible expressions of thy Divine Justice? O my God! I see it in the punishment of many vile wretches, in the destruction of States and Empires, in the overthrowing of Towns and Cities, in the Earthquakes and Hurricanes, in the wonderful Alterations and Revolutions

of the World. I hear it denounce Death and Destruction to wickedness and iniquity in thy Holy word: 'The light of the wicked shall be put out, terror shall make him afraid on every side, and shall drive him to his feet; his strength shall be hunger-bitten, and destruction shall be ready at his side; his confidence shall be rooted out, and it shall bring him to the King of terrors, his remembrance shall perish from the Earth, and he shall have no name in the street, *Job* 18. The wicked men shall be turned into Hell, and all the Nations that forget God, *Pf.* 9. 17. The Lord preserveth all them that love him, but all the wicked will he destroy. Though hand joyn in hand, the wicked shall not be unpunished, *Prov.* 11. 21. Hath thy Truth, O my God, pronounced these dreadful Threatnings, and many more, and shall not thy Power and Justice execute them? All the World is at thy devotion, thou canst command the Heavens, the Earth, and all the Elements, to accomplish thy Will. O Divine Justice, thou art a consuming Fire, and no respecter of Persons, the Prince, and the Subject, the Rich, and the Poor shall be treated all alike, and thou art not to be deceived with the paint of Hypocrisie and Dissimulation, nor to be cozened with the impudent pretences of deceitful men. Thou seest, O my God, into the very heart and Soul, and canst not be imposed upon, or deceived in the examination of our actions. When therefore I consider the excellency of thy sacred Laws, and the aversion that thou hast declared against Sin, and the severity of thy Justice, O Holy and Dreadful Majesty! I cannot but tremble to think upon my guilt, and the number

ber of mine offences; to think that I must appear before thy last Tribunal, before a Glorious and impartial Judge, when so many Creatures that I have abused, shall all witness against me; when my Conscience shall lay before me all my Crimes, and the most secret Contrivances shall be disclosed, with all the aggravations of thy mercies, forbearance, and goodnesses. What shall I answer? How shall I escape, when the Executioner shall be there ready, to drag me away into endless Torments from whence there can be no Reprieve? How grievous will it be, to lye under the heavy stroke of thy severe Vengeance for ever?

O my God, that I may be now so sensible of thy Justice, that I may never experience it. Make me an eternal monument of thy mercy, that I may never feel the severity of thy Wrath and Justice. Grant me that exemption which thou hast provided, and promised to thy chosen; an interest in my great Saviour, in his Death and Passion, for his sake spare me, and forgive all my Crimes. Accept of his Sacrifice. I flye from the Terrors of thy Justice, to thine unspeakable Mercy in Christ, at his Death, and at his Resurrection. Thou hast proclaimed Pardon to all believing Sinners, Lord I believe, help thou mine unbelief. I lay hold on thy favourable Promises, and though I have deserved thy wrath, provoked thine indignation, stirred up thy vengeance; I expect through the merits and mediation of my merciful Saviour, who hath been a sufficient Propitiation for all our Sins, to obtain forgiveness, and thine eternal Favour, with an admittance into thy Coelestial Paradise, *Amen.*

*A Meditation and Prayer upon Plenty and Riches.*

O Heavenly Father, how great is thy goodness to me, in bestowing upon me these Blessings, and Blessings of this Life? in granting to me this Plenty, and these Conveniencies. My Lot and mine Inheritance declares what reward thou hast to me, above all other thy Servants and Creatures. This comes not to me by my Labour, neither is it my Labour only and Industry that hath procured it, but thy Divine Appointment, and thy liberal hand, to thy holy Name be ascribed the praise and the glory of all these things. I hold them with a relation to thee, my great Lord, unto whom they do really belong, and to whom I must pay my Tribute, as the acknowledgment of thy Propriety. I look upon my self only as thy Steward, bound to manage and dispose of these Blessings according to thine Orders. O that I may be true and faithful, and not alienate to the service of Sin, to the gratifying of my Lusts, or the pleasing of the Devil, what appertains to thee my God. Although thou hast increased my stores, increase in me thy grace and wisdom, that I may manage these talents to thy honour and service. Humble my Soul under such a load of earthly Blessings; I am more deserving than so many thousand others, who are not so well supplied and furnished? What obligations have I laid upon thee my God, to lift me up above so many that I see below me? to favour me more than thousands who are in want? to fill me with all these good things when others are empty? how greatly am I indebted to thy Bounty? how shall I discharge



charge my self, and make suitable return with these earthly Comforts, bestow upon thy heavenly blessings; sanctifie them to me that they may not be an increase to my guilt but rather a means of Salvation. Bestow upon me a contented mind, a poverty of Spirit in the midst of all this plenty, that I may enjoy it with moderation, and dispose of it with discretion. Wean mine affections from the World, and these Vanities, that they may be a preparation for greater and more lasting Riches, which thou hast laid up in thine Heavenly Sanctuary, and bestow them that love and fear thee. If these things are so sweet and pleasing to us now, conveyed to us at such a distance off, and attended with much labour and sorrow, how sweet and desiring will that plenty, and those riches be which thou wilt grant at a nearer approach when thou shalt wipe away all tears from our eyes, and there shall be no more labour to obtain and preserve them, no fear to lose them, no trouble in the enjoyment. What a glorious prospect hast thou given us in thy holy Word, of greater and more excellent Possessions, of an Inheritance far more worthy of mine acquisition, if I now render not my self unworthy of thy wonderful a bounty, by ill actions, or too great a fondness of this present World. I am certain my good God, what thy Truth hath declared thy Power and Liberality will one day perform in us, and for us; for thou hast created me for happiness. If I will accept of it, thou hast designed, provided, and purchased happiness for me. Whilst I live in this World there is but a shadow in the midst of all these good things that I embrace of true felicity. The Cares and Incumbrances, the Miseries and Calamities, the

Pains and the Aches, and the Fears and Apprehensions are continually disquieting our minds in the greatest plenty of outward enjoyments, and the temptations of Sin and the World, will not suffer me to be truly happy. Neither can my Soul, an immortal and heavenly Being, Created for the Vision of God, be content without thee, O my Maker. The joy that I now feel is in that relation and interest that I have to and in thee. For all these possessions, and these enjoyments, I look upon my self but as a Stranger and a Pilgrim, my Country is Heaven. When thou shalt call me thither, let not these Honours and Dignities, these Riches, and this outward Splendour, these vain and deceitful Pleasures incumber my Soul, or cause it to look back upon these deceitful appearances; that I may be ready to shake them off, and willing to depart to visit thine Eternal Presence; where my blessed Saviour the Lord Jesus Christ, will receive and welcome my Soul in the Companies of immortal Spirits and Angels, and bestow upon me the heavenly and everlasting Riches, and true Honours, Things that eye hath never seen, ear hath never heard, and can never enter into the heart of man. Preserve I beseech thee, my good God, my Soul and Body to thine eternal Kingdom, where all these wonders of thy Power and Bounty are carefully laid up. *Amen.*

*A Meditation and Prayer upon the Consideration  
and Sense of Poverty and Want.*

**O** My Creator and Redeemer, my God who hast granted me a Being, and placed me in this station of Life, destitute of all Worldly Comforts ; I adore thy Divine Wisdom, and am content to undergo all the troubles and inconveniencies that thou shalt think fitting to put upon me. I doubt not, but as I am thy Creature and Servant, as my good Lord and Master thou wilt provide for my subsistence ; and if thy allowance be but small, it is more than I deserve at thy hands ; however, it is enough, I can have but a satisfied mind. Thou hast promised to supply my wants from day to day, and give me meat, drink, and raiment, without which I cannot continue in this Life, where shall I doubt of the performance of this thy declaration ? thy stores are full, and thou art rich in bounty, able and sufficient by various means to recruit all my wants ; if the supplies come but sparingly, and thou dost allow me but a small pittance ; if I receive from thee by Retail, what others have from thee by Wholesale, it is thy will and pleasure that my dependence might be more upon thy Goodness and Providence, and that I may be always looking up to thee for the Conveniencies and Necessaries of Life. Thy Wisdom, O my God knowest what is best for me, what is most proper to exercise my patience, faith, reliance upon thee, and my submission to thy holy and heavenly Will. Who knows, but if I were placed in the midst of plenty, I should abuse thy temporal mercies, and imploy them to my own

Damm

Damnation ; now I have no such debt to answer for. Thou hast recommended unto me contentment in this estate, by teaching me to pray only for my daily bread ; if it be but course, it is such as proceeds from thy Liberal hand, and fine enough to maintain this Earthly Tabernacle, that must shortly become food to the Worms of the Earth. O my God, by these troubles of life it is thy pleasure to wean mine Affections from the World, and that I may place my chief happiness beyond the Grave, that I may live in expectation when thou wilt call me out of this painful and laborious Life, to mine eternal Rest, where I shall be no more exercised but in the praising of thy Glorious Majesty, in the Quires of Heavenly Spirits. I am satisfied, O my Heavenly Father, in thy Love and Goodness, which has never been wanting to me since I was in this World. I look upon my mean estate and poverty, to be an argument of the reality of thy Love and Kindness, seeing a *Lazarus* upon a Dunghil, was as dear unto thee, as the richest and noblest of thy Children ; seeing so many of thy chosen Servants, of the Worthies of former Ages, have in this present Life wandered about in Sheep-skins, and Goat-skins, being Destitute, Afflicted, Tormented ; and have suffered greater Wants, and more pressing Necessities than I am reduced to. But shall I murmur at thy wise and good Providence, when I am reduced to the Condition of my great Saviour, mine *Emanuel*, who humbled himself to the form of a Servant ; my God, who was contented to lead a Life on Earth, without having any place to lay his head, a man of grief, and acquainted with sorrow, despised and rejected of men.

It

It is an honour for me to be made conformable in some respects, to my Redeemer; and a figure that thou wilt not give me all my good things in this Life, but in another. The more thy Bounty is sparing of thy mercies to me, the more I expect it will be liberal, when I shall depart hence, into another estate. Thy Wisdom will manage thy Liberalities to me, because thou seest that I have not yet discretion to manage them my self, and because, perhaps I should not be able to encounter with, and resist the strong temptations unto which a greater plenty would infallibly expose me. I submit in all humility, O my gracious God, to the Wisdom of thy Providence, give me an heart and mind answerable to this Estate; sanctifie all thy dispensations to me, that knowing that I have no other friend but my God, I may put my whole trust and confidence in him; that having nothing of worldly Wealth to intangle and incumber me, I may march the more ready and speedier to my Heavenly Country. Now I see that I have no Earthly Pleasures and Delights to embrace, I may lift up my Soul to thee, and embrace thy Promise of a better Estate hereafter. Keep me from craving too eagerly more than is thine allowance, or from murmuring at mine hard Condition in this Life, or complaining of my Sufferings. Keep me from seeking, by indirect means, to remedy my Wants, from invading other mens Rights, from Thievery and Stealing. Let me, as my whole dependance is upon thee, wait thy Leisure, O my good God, and stay till it shall please thee to increase my Provisions; and let my Estate be never so low and mean, and my Necessities never so pressing and urgent, let me know

how

how to want and how to abound; let me never be deprived of thy favour, and heavenly mercies, let me never lose the sight of thy gracious Countenance; let me enjoy, and have well secured to me an interest in my Christ and Saviour, and in thy Celestial Paradise, whither he is gone to provide and prepare a place for me. There is riches enough for me, and true honour, not subject to Worldly Casualties; there are pleasures at thy right hand, that will make me quickly forget all the Toil and Labours of this earthly Estate. Bring me, in thy good and due time, out of this troublesome life; and receive my Spirit into thine heavenly Sanctuary. *Amen.*

---

*A Meditation and Prayer, at the enjoyment of Prosperity.*

O Divine Wisdom, and Almighty Creator and Preserver of my Soul and Body! I praise thee thy Holy Name for all these prosperous Successes, for answering my Prayers and Expectations with plentiful and gracious Returns. I acknowledge them to proceed from thee, my good God, and to be expressions of thy great and unwearied mercy. Not unto us, not unto us, but to thy Holy Name be ascribed all the honour and glory. What could my industry, labour or care do, if thou didst not accompany them with thy continual Blessings? Thy hand hath been visible in acting for me, in delivering me from dangers, and giving me such a prosperous Career to run in; thou my God art my Rock, my Fortress, and my Saviour, unto whom I am indebted for all these Temporal Favours,



Favours. I am not worthy of the least of thy Favours; the more therefore thy Goodness expressed to me, so much the more let my Soul be humbled before thee, that I may not soon forget nor misconstrue these gracious proceedings of thy wise Providence to me. What little dependence is there upon this Sun-shine? How soon may the Clouds of adversity deprive me of all this Comfort? What a folly is it for me to presume too much upon inconstancy? There is a continual Revolution in all worldly Affairs, and nothing is settled upon a sure Basis; we see the greatest Empires and Kingdoms have had a succession of Adversities that have soon low'd their greatest Prosperities close at their heels, what reason have I to build upon mine, which is not secured to me, but may vanish in a night, or disappear in a moment? O my God, I acknowledge that there is nothing assured to me, but thy Grace and Mercy, which will never leave nor forsake me, either in Prosperity or Adversity. Let me not therefore be too fond and enamour'd with my present glorious condition; but, as I am bound, receive it with thankfulness and humility, and acknowledge thy undeserved Bounty to me. I must be always ready to embrace willingly the changes and alterations that thy Wisdom shall send to this flourishing Estate. Let me not be surprised at a bitter Cup that thy Providence may give me to drink. It is impossible and contrary to our daily experience, that every thing should continue to us sweet and pleasant for ever. As the most fragrant Roses have their Prickles and Thorns, and the most serene Air is subject to be darkned with Clouds, as the clearest Sun to be covered over with an Eclipse,

and the perfectest Health to be interrupted with Distempers and Aches; so the greatest worldly Successes and Prosperities have their Alterations, their Thorns of Cares and Disturbances, their Clouds and Eclipses to darken them. I am therefore sensible that all these Favours are but for a little time, while it shall please thee to continue them. O let me not forfeit them by Pride and Insolency, or by a wanton abuse of thy temporal Blessings. Let not these thy Mercies corrupt my Mind, and aggravate or encrease my Sins, or cause any Disorder in my Behaviour; but rather let this Earthly Prosperity make me truly sensible of the many and great Obligations that I owe to thee, my good God; and cause me to be more ready and more resolved to serve thee in my Generation, and advance the Honour and Interest of my Lord Jesus Christ. But in this flourishing Estate, let me not forget the Tears and Afflictions of *Sion*; in this Peace and Plenty let me be mindful of my distressed and persecuted Brethren; that if *I* am able to relieve and comfort them, others of thy Members and Servants may be the better for thy Mercies to me; that these temporal Blessings may make way for, and prepare me for the reception of the Eternal; and that when it shall please thee to remove me by Death, *I* may not be degraded, but rather promoted in thine Eternal Kingdom, according to thy gracious Promises. *Amen.*

*A Comfortable Meditation and Prayer for such  
are in Adversity, and afflicted with  
and Crosses in the World.*

**O** Eternal God, and Admirable Majesty, whose wise Dispensations and Orders of Providence are various; it is thy will that I should be encompassed about with Evils and Troubles. Hast thou appointed to try my patience and Obedience by these Afflictions? Wilt thou lead me through these Briers and Thorns? Must I suffer all these Losses and Crosses, and drink this bitter Cup of thy displeasure? I am content to do it, seeing it is thy Holy Will; and am perswaded, that all these things shall turn to mine advantage at last. My Grievings indeed are encreased, and my Sorrows are multiplied. Nature cannot but complain at the sight and sense of so much Misery; but I will give a check to my natural Affections, and will bring them to yield submission to thy Heavenly Wisdom. What Noble Examples have I before me of those Worthies of former Ages, who have been as severely tried and tried as I am, or like to be, and yet these were thy chosen and thy dearest Children, and shall I misinterpret these Corrections from thy Hand, and think them to be signs of thy Wrath? Shall I murmur to be handled as my great Saviour was, and drink in the same Cup of Affliction with him? He swallow'd the dregs of Bitterness and Grief, but thy Mercy and Goodness has sweetened my Cup with the infusion of some contentments that are yet to come. Thou hast not removed all my Delights, thou hast not taken from me all the former

Expre

Expressions of thy Bounty. If thou afflictest me in one part of my self, thou dost comfort me in another, and thy Corrections are not so grievous as to deprive me of all help and satisfaction. O my God! *I* humbly acknowledge that *I* deserve a severer treatment than *I* have yet experienced, and find that thy Mercy does spare my weakness, and alleviate the burden that thou hast laid upon me. *I* trust that thou wilt not send greater Afflictions than *I* am well able to bear; and in due time thy Wisdom will give me ease and deliverance. But *I* see by these proceedings the Sins and Provocations that *I* am guilty of; by these Losses thou dost mind me of that idolatrous Affection that *I* gave away to these vanities. By these deprivations *I* perceive *I* abused these temporal Mercies; by this Adversity thou dost render my abode in the World uneasie, that *I* might long and seek for Heaven, and prepare my self for thine Eternal Rest. Blessed God, grant that *I* may rightly understand these excellent Admonitions of thy Providence; but never suffer me to be so weary as to hasten, or be any ways instrumental in procuring my departure. *I* will wait thy leisure and time, and suffer thy Divine Hand to dispose of my Soul and Body. *I* reverence, O my God, all thine Orders, let them be never so grievous, and let them take from me never so many worldly Comforts; *I* received them first from thy Liberality, and it is but just *I* should resign them to thee again when thou requirest them. Naked *I* came into the World, and naked *I* must return back again. Whatever, O Heavenly Father, thou dost condemn me to lose, let me never lose thy Favour; that will make a sufficient amends for all my other Crosses, and

procure me greater advantages than the World can afford. Sanctifie, I beseech thee, all my Actings of thy Providence to me. Cause me to make that improvement that is designed. Wean my Heart and Affections from the World. Encrease and strengthen thy Grace in me, that my Soul may be supported by Faith and Patience; and in the midst of the greatest Calamities, enjoy a Divine Contentment. O God, I know thou canst remove this Affliction from me, and bring a Remedy to my most sensible Grievs. I am perswaded that in thy time I shall see an alteration, I shall see my Sorrows turn'd into Joys, my Sufferings into Ease, my Losses repaired, and all these Clouds of Affliction vanish and give way to the bright shine of Prosperity. However thou art pleased to dispose of me, I beseech thee, cast me not away from thine Eternal Presence. Supply me with thy Grace and Goodness in the midst of all my Troubles. Lead me in the Path of Truth and Righteousness. Sanctifie my Soul, and prepare it for a departure hence; and when thou shalt loose it from my weak and infirm Body, receive it into thine Heavenly Sanctuary. Amen.

---

*A Meditation and Prayer in time of Health.*

O My Merciful Creator! who hast blessed me with a perfect Body, and a healthy Constitution, free from the pains and aches that I see other men groan under; thy Holy Name be praised for this great Temporal Mercy, which I am enabled to taste and relish a great deal of sweetness in all my Enjoyments. How

Worthy should I be, if I should misemploy this  
strength, and this health, in sinning against thy  
Divine Majesty? if I should cast it away in the  
service of the Devil, and in gratifying of my  
Lusts? What a folly is it for me to run into  
such Debauchery and Extravagancies of Life,  
as to undermine my Health, and willingly to  
part with this rich Jewel, and great Blessing?  
How shall I answer for the Loss of this Talent,  
if I take no care to preserve it? and what shall  
I say to my great Lord, if I wilfully cast it  
away? and if I abuse the Creatures that he  
hath given me to strengthen it, in ruining my  
Body, and advancing my Death, how Crimi-  
nal shall I appear? Thou, O my God, art my  
Physician, and the Precepts of good Living  
recommended to me in thy Holy Word, the  
most effectual Cordials to corroborate and con-  
firm my Health. Thy Goodness hath not only  
granted it to me, but afforded in Nature  
Means, and in thy Divine Oracles Rules to  
maintain it. Shall I be so indiscreet not to fol-  
low thy wholsom Directions? Shall I slight thy  
Sacred Advices and Commands? Without thy  
Blessing this strong Body will soon decay, and  
will it not be just for thee to withdraw it from  
an unworthy Contemner of thy Holy Laws?  
Shall I rather listen to the whisperings, and  
pernicious suggestions of my vile Lusts, and  
to the Devil's Temptations, than to thee my  
good and merciful Creator, who desirest, and  
hast endeavoured to encourage my real happi-  
ness here and hereafter? What a madness, for  
a moment of sinful and deceitful pleasure to  
ruin my Health, to spoil my sound Body,  
and cast into it the Seeds of Diseases, Distem-  
pers, Pains, Aches, and Death also? Whilst



I continue in thy fear, and in the practice of thy Commands, in the Rules of Sanctity, Sobriety and Temperance, I have the assurance of thy Blessing to accompany and continue this great advantage ; but if I run out extravagantly, and follow the evil Customs of this wicked World, I shall infallibly meet with Plagues, Torments, and Death. My Body is surrounded by many Enemies, and I carry about me that which naturally will undermine its strength and vigour ; besides, Old Age will bring me at last to my Grave, and cast my Health and Beauty into the Dust. How weak is this Earthly Tabernacle, made up of Clay ! How soon is it destroyed by the meanest Things ! What reason have I to trust my natural strength, when so many young and lusty Persons are lying before me in their Tombs ! and have I not often felt Death knocking at my doors, sending its usual Summons before-hand, to warn me for a preparation, by frequent Aches and Weaknesses that have seized upon me. O Lord, thou hast vouchsafed me Health, give me grace to preserve it, by avoiding all those Vices that are apt to ruin it. Let me never depend too much upon it, but upon thy Sacred Will ; sanctifie all the means for my preservation, keep me from falling into mischiefs and dangers : O that I may employ this Body and Health in thy Service, and to thy Glory. Thou hast admitted this Body of mine to be a Member of the Mystical Body of thy Son, the Lord Jesus Christ, and it is now to be the Temple of the Holy Ghost. Let me not therefore prophane what thou hast Consecrated to such an excellent purpose, and design'd for a Glorious End, to be a Vessel of Honour in thy Celestial Sanctuary.

O, my God, let me have always before  
mine Eyes my departure hence, and the final  
resurrection of my Body, when thou shalt  
grant unto me a Health that shall never be in-  
terrupted, a Strength that shall never decay, a  
Life that shall continue for ever, and these dark  
and infirm Bodies shall rise Immortal, Splendid,  
spiritual, Vigorous, Transparent, Incorrupti-  
ble, and Glorious. *Amen.*

---

*A Meditation and Prayer useful in time of  
Sickness.*

O My Merciful God and Preserver of my  
Being; I acknowledge this Sickness to  
come from thy divine Appointment; these Pains  
and Aches have their Commission from thee to  
torment my weak Body, and render my present  
abode in this Life so uneasy. I have justly de-  
served a severer treatment from thy Justice. I  
acknowledge my Transgressions, and my Sins  
are ever before me; my provocations are many  
and great; I have now time to look back upon  
the sinful Extravagancies of my former Con-  
versation, I perceive how vainly and foolishly  
I have spent my days, how wickedly I have  
acted in the World, without any regard to  
thy Divine and Sacred Laws. These Torments  
of Body inflicted upon these Members, mind  
me sufficiently how I have employed them for-  
merly to dishonour thy Glorious Majesty. I see  
that thou hast taken notice of my Actions, and  
dost punish me in that very part that hath offen-  
ded most. O ungrateful Creature, that didst  
receive from thy God these entire and perfect  
Members, and from his unwearied Liberality  
their

their Growth, Support, and Maintenance; and wert thou so vile as to make them instrumental in serving the Devil, and thy base Lusts against thy God, in sinning against his Authority! Well may thy Justice, O my Creator, take me to task, and cast me into greater Tortures than these that *I* now suffer. *I* have experienced thy Mercy and Forbearance in every moment of my days. When *I* added one Transgression to another, and multiplied my Crimes without number. How many gracious Calls and Invitations had *I* from thy Goodness to repent and amend? How mercifully hast thou always treated me? And now this disorder of my Body proceeding from the irregularities of my Life past, might draw upon me an heavier Burden, and more unsufferable Torments, were it not for thy gracious forbearance. *I* understand, O my God, this Language of thy Mercy. Thou art not willing to cast me into the bitter and everlasting Torments of that Lake that burns with Fire and Brimstone; therefore these gentle Flames are kindled in my Body to make me sensible of thy Justice, that *I* may prevent it by a seasonable Repentance. This Fever and these Aches admonish and speak to me in that manner that thou, O my Heavenly Father, usest to speak to thy dearest Children, in that manner that is most proper for me, and suitable to thy Grace and Wisdom. Thou art willing to correct, and not to destroy me. Thou dost punish my Body that my Soul may be spared, and live with thee for ever, that the Sickness of the one may be the Health of the other. *I* am content to bear all these strokes of thy Mercy, O my God; *I* submit with all humility to thy sacred Will.

Thou

Thou art my good and most skilful Physician. Thou knowest what Antidotes and Remedies are best to be applied to my Soul and Body. Vain is the help of Man without thy Blessing and concurrence. And though I seek for ease and for my recovery from these Pills, Potions, Cordials, Recipe's, and Medicines, and from the skill of the Learned, I must first look up to thee, my God, before I can find any benefit in these outward means, I crave thine assistance to influence and sanctifie these methods appointed in thy Providence to restore me to Health again; for I know that my Life depends wholly upon thy Will and Word; and thou canst raise me again from the lowest Estate, from the Gates of Death; and when all other skill and means forsake me, thou art my God, my best Friend, and most experienced Physician, who hast in thy hands and power the issues of Life and Death, able to relieve, heal, and remedy all my Wants. To thy Power and Mercy I flee in this time of my distress. I have little other comfort but in thine unspeakable Goodness, which I beseech thee not to deny to thy poor afflicted Creature and Servant. Lay not upon me a greater burden than I can well bear; and with these griefs of Body administer inward Comforts to my precious Soul. Pardon and forgive all my Sins; reveal to me some assurances of thy Favour; discover to me some tokens of thy Love in these my bodily Sufferings. Give me a real interest in my Redeemer, who hath suffer'd much more for me. Increase my Faith in his Merits and Promises. However it shall please thee to dispose of this decaying Tabernacle of my Body, have com-

passion upon my poor Soul, which thou hast created after thine own image; and purchased to thy self with the inestimable Blood of thy dear Son. After so great an expression of thy tender Love for me, let me not be disappointed in the future expectations that in Reason and Justice I ought therefore to entertain, and have of thy Divine Mercy. O my God, restore me to my former Health, that I may yet live in my Generation to praise and serve thee. Bless all the means used for my recovery; direct my Physicians in prescribing Remedies; and give power to the Physick to operate and do me good, if thou art willing I should continue any longer in this troublesom Life. But why should I be desirous to abide in this World of misery, in this painful and sinful Estate, seeing thou hast given so clear a prospect of an immortal Life, of a far better and a more glorious Estate, provided for me with thee, where none of these Distempers and Torments shall come to disturb my quiet and happiness? O prepare me for this blessed Rest, wean my heart and Affections from this vain and troublesom World; give me an entire resignation of my Will and Desires to thy good pleasure. If thou designest yet to continue me some time longer in this Earthly Tabernacle, grant me a resolution to live with more circumspection, that I may be more careful of my behaviour, a more religious observer of thy Holy Laws, more zealous and mindful to work out my Salvation with fear and trembling. That I may improve the few moments I have yet to live, to prepare for a long Eternity, and not waste my precious time in vanity, as I have formerly done, mitigate I beseech thee my great pains, take away

thine

thy heavy hand from me, and give me ease,  
or a sufficiency of Patience to endure what  
thou shalt think convenient to lay upon me;  
let me receive these admonitions from thee in  
that dutiful manner as becomes me thy poor  
diseased Servant, that I may never depend too  
much upon my present being, but always think  
upon, and look for my departure, that I may  
be always prepared for a removal out of this  
incommodious Inn, into that House that is  
not made with hands; out of this Life check-  
er'd with so many Sufferings, into an uniform  
and blessed Estate, where all these Sorrows  
shall be swallowed up in everlasting Joy and  
Pleasure. O my God, let not thy Grace and  
Goodness forsake me, or leave me to my self,  
suffer me not through impatience to hasten my  
Death, or to desire it, before it be thy will to  
take me hence. Let me never be guilty of so  
great a Crime, to dispose of my own Life  
which thou hast reserved to thy self alone, but  
strengthen my resolution, and courage to bear,  
without murmuring or complaining, with a  
quiet and contented Spirit what thy wisdom  
shall judge convenient for me, and to wait  
with a Christian temper for my appointed  
time, when thou, O my God, shalt put an end  
to all my pains, release my Soul out of this  
craze and polluted Prison, and take this immor-  
tal Being out of this decaying House, where-  
of the Pillars and Foundations have been so  
terribly shaken by my present Disease, that  
I have justly thought it would before this  
time fall into ruin. Prepare me for thy self,  
O my God, and when thou shalt call me a-  
way, receive me into thy Holy and Heaven-  
ly Sanctuary, where my ever-blessed Saviour



sits at thy Right Hand, to intercede for me.  
*Amen.*

---

*A Meditation and Prayer when the Symptoms of  
Death appear.*

**O** Almighty God, and Heavenly Father, I perceive it is thy will to remove me out of this Earthly Tabernacle, to call me from my present station, out of thy Vineyard, where I have been employed in thy Service. Lord, I confess my negligence and carelessness, that I have not been so diligent as in Justice and Reason I ought. The Task that thou hast given me to end, I have but begun; the World and its Vanities have stolen away my Cares, and employed too much of my precious time; and the pleasures of Sin have bewitched my Soul, so that I have been, to my great grief, an unprofitable Servant. But, O my God, there is mercy with thee, and a sufficiency of mercy, to pardon my greatest and most hainous Offences. Declare, I beseech thee, the Infiniteness of thy Mercy, in the forgiveness of all my notorious Transgressions; thou art able to save to the uttermost, all that come unto thee through my Redeemer the Lord Jesus Christ. Hast thou been merciful to a Thief upon the Cross, to a *David* and a *Peter*, to a *Mary Magdalen*, and the greatest of Sinners, and wilt thou deny me a share in this Divine Mercy? O strengthen my Faith in thy Gracious Promises. I Believe, help thou mine Unbelief. I seek not unto thee with any confidence upon any merits or virtues in my self or actions, but as the *Prodigal Son*, or poor Publican, with an assurance

ance upon thy pure and disinterested Love, and the Blood of my Saviour, that speaks better things than that of *Abel*. Cast me not away from thy presence now in the time of my distress, look upon my groans, my tears, and sufferings. The pangs of death have already seized upon me, I am departing out of this miserable World, my Soul is weary of this loathsome Tabernacle of my Body, I feel my strength decaying more and more, I see the Grave is ready to receive my Carcass, and the Worms to devour and feed upon it ; let mine immortal Soul be precious in thy sight, wash and cleanse it in the Blood of the immaculate Lamb, slain and buried for my Sins, and risen again for my Justification.

Farewel vain World, that I have too much adored, and served ; thou art not able to assist me with any comfort or advice in my need : but my dependance is upon my God, to his Mercy alone I seek for shelter and relief. I now perceive the emptiness of all those things that worldly minds so highly esteem ; what advantage can I receive from my former Riches, from my Attendants and Friends ? The Preferments, Grandure, and Titles of Honour cannot benefit me in my present Estate. Death is going to strip me naked, and deprive me of all present Comforts ; I see the folly of my past Labours, and extraordinary earnestness after these Vanities. Had I but any longer time to continue on Earth, I would slight these deceitful shadows of happiness ; I see another and more lasting happiness beyond the Grave, O my God, an Eternal Happiness in another Estate, not subject to any casualty or change, secured to the owners by thine Almighty Pow-

er ;

er ; grant me that *I* may attain unto it, that I may be admitted into thy Holy and Heavenly Sanctuary, that with the rest of thy chosen, I may be an Eternal Monument of thy Goodness and Mercy. Remove from me all disorderly affections, compleat the good work that thou hast begun in me, and accept of the groans and prayers that I shall breath out unto thee my Heavenly Father at my last gasp ; send thine Angels to comfort and secure my Soul, and receive this precious Being into thy Custody and Protection. Defend and preserve me from the malice and temptations of all Evil Spirits, at this Critical and last moment. Look in mercy upon all my Relations that *I* leave behind me, supply the want of my Presence with the continual favours of thy good Providence ; be thou a Father to the Fatherless, and a Husband to the Widows, a true Friend to such as are forsaken ; moderate their grief for my departure, with the assurance of a final Resurrection. Keep them all in thy fear and favour, from the Corruptions of the Age, and bring them to thine Eternal Kingdom.

O my merciful God, I am weary of this wicked World, and painful Life, release me in thy good and due time ; and though I see a mournful Spectacle in the Dissolution of my Body into loathsome dust, *I* can see further, beyond my Grave, to the great and joyful Morning of the Resurrection, when thou shalt awaken this sleeping dust of my Body, when thou shalt find out every Grain and Particulate of this Earthly Tabernacle, to joyn it again together, to live with thee for ever and ever. Come Lord Jesus, come quickly, receive me into thy Sacred Embraces. I will wait thy leisure,  
send

Send thine Holy Angels to convey my Soul into thy gracious Presence, that I may rejoyce for ever with thine Elect and glorifie thy Mercy. Ease me of my grievous pains, relieve my Sorrowful Soul, comfort it with a Beam of thy Countenance. Thou hast redeemed it, O my sweet Jesus, receive it as thine own purchase; I yield it up unto thee. Turn my sorrows into joys, my sufferings and agony into pleasures laid up at thy right hand. Assist me with thine intercession, and plead for me, O my Heavenly Advocate. *Amen.*

---

*A Meditation and Prayer for such as are going to the Publick Assemblies, to hear the Word of God.*

O Eternal Wisdom! what a mercy is this, to instruct and teach us at our Doors, to enable, enlighten, inspire and send Messengers so near our Dwellings, to direct us in the right way of Eternal Happiness, what a condescension is this, to speak to us in our own Language, according to our Capacities, by Men, whose presence express nothing but meekness and love? Was it not sufficient, O blessed God, that thou shouldest open to us the large Book of Nature, to inform us of thy Will and Sacred Laws, by so many Characters imprinted in every thing that is made? Was it not sufficient for our Learning, to shew us thy pleasure in another Book of Providence, opened to us wide every day of our Life? but must thy tender compassion of our Natural Ignorance, unmindfulness, and wilful corruption, teach us by such plain easie and excellent methods, so full of kindness

kindness and love? Must the repetition be so frequent? Must thou so often visit and call upon us to study and meditate upon the Divine Matters? Certainly our Minds are too much wedded to the World, and too much inclined to irregular actions, seeing thou hast judged needful to repeat so often to us our Duties, and we want every weeks instruction to withdraw our contemplation from Evil and Vanity. Should not our Diligence answer in some respect thy continual Care, O Merciful Wisdom, and as frequently meet thee, as we are called upon by these Publick Summons? Doubtless the business that we are to mind is of importance, seeing my Creator thinks necessary to interpose his Divine Authority, and to speak to us himself, though by the tongue of a Mortal Man. With what reverence and dread ought I to approach the gracious Presence of my God, who vouchsafes to speak and instruct me in such a loving manner? His Word and Laws should not in reason have less power and impression upon me, because of his condescension to my weakness and Capacity. Shall I despise the mercies of my God, that are so great and wonderful, delivered to me in earthen vessels? O Blessed and Heavenly Wisdom, I am called away from my Temporal Affairs to wait upon thee, and hearken to the Divine Matters that shall be proposed, which relate to my Eternal Interest. Their excellency requires my attention and diligent enquiry for this supernatural knowledge, which is able to save my Soul. Here thou dost reveal unto me what I am, and what I should be, and what I shall be. Here are discovered the admirable Mysteries of the Holy Trinity and Unity, of the Incarnation

and Redemption. Here thou dost unbosom thyself to Mortal Creatures, and shewest the tenderness of thine affection to us. Here I may have a prospect of the unspeakable riches of Heaven, and see the Glories that are laid up for me in thine Eternal Sanctuary. These are Matters worthy of the Angels prying into; these are Meditations fit for the Heavenly Spirits; and shall I neglect or despise them, shall I waste away this precious moment designed for the benefit of mine immortal Soul? My gracious God, cause me to increase in Grace, and in the Divine knowledge of my Redemption, enlighten mine Understanding with a clear apprehension of the Heavenly Truths; Sanctify the outward preaching of thy word, that it may be effectual, and able to work upon my will. Give me an attentive ear, and an obedient heart, willing to submit to, and practise whatsoever thou shalt command. Deliver me from the ill consequences of Errors, Partiality and Prejudice, and make me truly thankful to thee for this great Blessing. Remove not thy Gospel from us, but save us from the pernicious errors of the Antichristian Heresie. Unite us all in one Worship and Church, that we may be ready to preserve the Unity of the Spirit in the Bond of Peace. And being all together united now in the Church Militant, we may be all the more ready and prepared to enter in due time into the Church Triumphant, into that Glorious Kingdom of Love and Peace, where our sanctification shall be compleated, our Knowledge perfected, and our Employment for ever shall be to Celebrate and Sing forth thy Praises with the Chorus of Heavenly Spirits. *Amen.*



*A Prayer for Souldiers before a Fight.*

**O** Lord of Hosts, Creator and Preserver of the World, look upon us in mercy at this time that we are going to hazard our Lives for the Honour and Interest of our King and Kingdom, and for the Glory of thy Name, and the Preservation of thy true Religion amongst us. We are confident in the Justice and Equity of our Cause, against these disturbers of the Peace and Happiness of Mankind. Good God assist us with Victory and Success, strengthen our Courages, give us Undaunted Spirits, stand by thine own Cause, and such as Fight for the Preservation of thy Church and Kingdom. We trust not upon our selves, nor upon our numbers and resolutions, but upon thy Providence and Celestial Virtue, which we beseech thee to send to us in the midst of danger. Suffer us not to betray the trust reposed in us, by any weakness or fear; we know that thine Almighty hand, and all-seeing eye disposes of all things, and that no violence can hurt us without thy Commission. O Merciful God, let our Lives be precious in thy sight, preserve our Persons from the violence of the shot, and sharpness of the Enemies Weapons, that we may yet live to praise thee, and serve thee in our Generations, in that station of Life unto which we are called. We trust it is not displeasing to thee, who vouchsafest to be named the God of Armies, and seeing the necessity of the Kingdom, unto which we belong, requires it; Bless us therefore we pray thee, O merciful Saviour, in these our undertakings, assist our General and Officers with Wisdom and

and Skill, and all of us with an undaunted Spirit, and entire dependance upon thy will and disposal. Whatever happens to these Bodies of Clay, which we are willing to Sacrifice for thy Glory; look in mercy upon our precious Souls, pardon and forgive the former weaknesses of our Lives, accept of the Blood of our Surety and Redeemer for us, and for his sake receive our immortal Beings into thy favour and Celestial Kingdom, when ever it shall please thee to call them out of these Tabernacles of misery and affliction. Good God, we resign our selves into thy hands, dispose of us as it shall seem good in thy Divine Wisdom. O Blessed Jesus, unto whom all Power is committed in Heaven and in Earth, receive us into thy Protection and Mercy, we pray thee, and intercede for us to thy Heavenly Father. Amen.

---

*Prayer for a Ship's Company, before an Engagement at Sea.*

O Merciful and Great God, whose Power, Wisdom, and Providence is so visibly seen upon this unconstant Element, we humble our selves before thee at this time of danger, to implore thine Assistance, Protection and Blessings to our necessary Endeavours, for the Preservation of the Rights of the Nation unto which we belong. We acknowledge our selves to be miserable Sinners, and guilty of many provocations against thy Divine Laws; but it belongs to thee, O Heavenly Father, to have mercy upon thy poor Creatures and Servants. Lay not to our charge our hainous Offences, but

but pardon we beseech thee all our former Sins, and give us true Repentance; that if thou shalt yet spare our Lives, we may amend. Let not our Guilt and Crimes hinder the Blessings of Victory and Success, which we beseech thee to grant to our present Fleet and Arms. For that purpose, command the Seas and the Winds to yield unto us all needful assistance, and let thy Holy Angels protect our Persons, and our Ships from the fury of the Enemies shot, and all Casualties. Good God, we depend not upon our selves, our Skill or Provisions, our human strength, but upon thy Power, upon thy Mercy, O Holy Saviour, upon thy Protection and Favour; grant unto us, we beseech thee, Safety and Victory, that we may live to admire thy goodness in our deliverance, and learn by these instances of mercy to honour and praise thy Holy Name, when we shall be escaped out of so great dangers. Save us, we intreat thee, O merciful God, save us, our Bodies and our Souls, that they may be employed again in thy Service; but let our immortal Souls be dear in thy sight, whenever, or however thou shalt be pleased to call them out of these Earthly Vessels, receive them, we pray thee, into thine Heavenly Sanctuary. This we beg, and all other things which thou knowest needful for us, through the mediation of our Divine Saviour, who sits at thy Right hand, and whose intercession we humbly implore, in the words that he hath taught us, saying, *Our Father, &c.*

*Seasonable Ejaculations, and short Prayers in the  
midst of a Fight, either by Sea or Land.*

**L**ord have Mercy upon us, Save and Deliver us.

Good God, abate the Pride and Fury of our Enemies.

Merciful Saviour, Protect us by thine Almighty Power.

Lord Jesus, strengthen and defend us.

O Blessed Saviour, receive our Bodies and Souls into thy Favour and Mercy.

Good God Deliver us.

O Holy Jesus, our Dependance is upon thee.

O Lord of Hosts, we trust upon thy Goodness, and Protection, and not upon our selves.

Save us, Good Lord, save us, that we may live to praise thee in our Generation.

Have mercy upon our Souls.

We recommend our present and future Beings into thy Hands, O merciful Creator.

Give us Victory we pray thee, for Christ his sake, that we may Glorifie thee and thy Mercy. *Amen.*

---

*A Prayer for Mariners in a furious Tempest  
at Sea.*

**O** Almighty and Eternal God, at whose disposal are all the parts of this great World, and these violent Waves upon which we are tossed. Look down in mercy upon us, and give a check to the fury of these Seas. We see before

**NOTE**

This volume has  
tight binding and  
effort has been made  
duce the centres, to  
result in do

academ  
microforms

Seasonable

toff  
giv

has a very  
and while every  
made to repro-  
s. force would  
damage

emic

is

and these violent waves upon  
tossed. Look down in mercy upon us, and  
give a check to the fury of these Seas. We see  
before



but pardon we beseech thee all our former Sins, and give us true Repentance; that if thou shalt yet spare our Lives, we may amend. Let not our Guilt and Crimes hinder the Blessings of Victory and Success, which we beseech thee to grant to our present Fleet and Arms. For that purpose, command the Seas and the Winds to yield unto us all needful assistance, and let thy Holy Angels protect our Persons, and our Ships from the fury of the Enemies shot, and all Casualties. Good God, we depend not upon our selves, our Skill or Provisions, our human strength, but upon thy Power, upon thy Mercy, O Holy Saviour, upon thy Protection and Favour; grant unto us, we beseech thee, Safety and Victory, that we may live to admire thy goodness in our deliverance, and learn by these instances of mercy to honour and praise thy Holy Name, when we shall be escaped out of so great dangers. Save us, we intreat thee, O merciful God, save us, our Bodies and our Souls, that they may be employed again in thy Service; but let our immortal Souls be dear in thy sight, whenever, or however thou shalt be pleased to call them out of these Earthly Vessels, receive them, we pray thee, into thine Heavenly Sanctuary. This we beg, and all other things which thou knowest needful for us, through the mediation of our Divine Saviour, who sits at thy Right hand, and whose intercession we humbly implore, in the words that he hath taught us, saying, *Our Father, &c.*

*Seasonable*

*Seasonable Ejaculations, and short Prayers in the midst of a Fight, either by Sea or Land.*

**L**ord have Mercy upon us, Save and Deliver us.

Good God, abate the Pride and Fury of our Enemies.

Merciful Saviour, Protect us by thine Almighty Power.

Lord Jesus, strengthen and defend us.

O Blessed Saviour, receive our Bodies and Souls into thy Favour and Mercy.

Good God Deliver us.

O Holy Jesus, our Dependance is upon thee.

O Lord of Hosts, we trust upon thy Goodness, and Protection, and not upon our selves.

Save us, Good Lord, save us, that we may live to praise thee in our Generation.

Have mercy upon our Souls.

We recommend our present and future Beings into thy Hands, O merciful Creator.

Give us Victory we pray thee, for Christ his sake, that we may Glorifie thee and thy Mercy. *Amen.*

---

*A Prayer for Mariners in a furious Tempest at Sea.*

**O** Almighty and Eternal God, at whose disposal are all the parts of this great World, and these violent Waves upon which we are tossed. Look down in mercy upon us, and give a check to the fury of these Seas. We see before

before us nothing but Death, the Deep is open to swallow us up, our only help is in thy Providence and Protection. Save and Preserve us we humbly beseech thee; lay not to our charge our former Sins; let not this heavy load and burthen sink us now into Eternal Destruction but deliver us for thy mercies sake; still the rage of the Sea, stop these boisterous Winds and calm this mighty Tempest. As thou hast manifested thy great Power to us in this occasion; let us be likewise sensible of thine extraordinary mercy in our Deliverance. Thou hast promised that not a hair of our heads shall fall without thy Heavenly permission. O suffer us not to perish, but rescue us we pray thee in this our great necessity, and let us live yet longer to glorifie thy Holy Name. Send us such favourable Gales as may bring us to our desired Havens: and give us all grace to learn by this and other instances of thy Power and Providence, that our whole dependance is upon thee our God, and that thou canst quickly deprive us of Life and Being, if we offer to forget ourselves, and thy former Mercies, if we extravagantly abuse either in word or deed thy dreadful Name, and holy Profession. Spare us, good Lord, spare us at this time, and we vow unto thee all submission and obedience, and a sincere Reformation of our Lives for the time to come. To this purpose, assist our good resolutions with thy heavenly Grace, that all these accidents and dangers may turn to our Eternal benefit, to the safety and security of our immortal Souls, and all this we beg for Jesus Christ his sake, our only Mediator, whose intercession we humbly implore; and conclude these

these our imperfect Prayers with his most perfect Form, *Our Father, &c.*

---

*A Thanksgiving after a Victory by Sea or Land.*

NOT unto us, O Lord, not unto us, but unto thy holy Name be ascribed, O blessed God, the honour of this Victory and Success! We Praise thee for having spared our Lives, and suffered us yet to enjoy the light of the Living. We acknowledge thy Power and Providence in this great preservation of our Persons from the fury of our Enemies, whom we see lying before our eyes breathless and senseless; whereas thou hast been gracious to us, our good God, and shelter'd us in the midst of those dangers that have swallowed up so many of our fellow Creatures. O let us never forget this great deliverance, but let these Bodies which thou hast made and preserved at this time, be employed for the time to come in thy service, and for thine honour. Let these Members which have been secured by thy Providence from wounds and maiming, be consecrated to Holiness and Piety, and to advance thy Gospel and Religion. O let us all make a right improvement of this great Mercy and Salvation! Let it not become an aggravation of our Crimes and Ungratitude. Give us, with all thy Mercies, thankful hearts, humble and dutiful Souls, that in the midst of all this Worldly Prosperity and Successes, we may behave our selves as becomes true Christians. Sanctifie therefore this great Blessing to us all; let us not demean our selves too insolently over

our

our fellow Creatures, but treat them without passion, as thy Subjects and Servants as well as we. O let this Deliverance and Safety be recorded in our hearts and minds, that we may ever glorifie thee our God for it, and oblige thee to a continuance of thy favours, to grant us and our Endeavours such Success and Prosperity, that we may be a safeguard and security to our King and Kingdom, to preserve them from the violent Attempts of all their Enemies and ours, 'till it shall please thee of thine infinite Goodness, to put a stop to this raging War, and grant us a lasting and honorable Peace. These, and all other Mercies which thou knowest needful for us, our King and Kingdom, we humbly beg, through the Mediation of the Lord Jesus Christ our Saviour, to whom with the Father and Holy Spirit, Three Persons and One God, be ascribed from this time forth, and for evermore, all Honour, Glory, Dominion, and Praise. *Amen.*

---

*A Prayer for the Preservation of the King's Person.*

O Gracious God, King of Kings; and Supreme Monarch of this inferiour World, we humbly beseech thee to take into thy merciful Protection the Sacred Person of our King. Save him from the Power and Designs of his Enemies, preserve Him in the midst of the greatest Dangers, that He may always prove an happy Instrument to promote thy Glory and true Religion amongst us. For that purpose, assist his Fleets and Armies, bless us that Fight for Him, and the Publick Interest. *Crown*

own all His Endeavours with Victory and  
cess here, and with everlasting felicity here-  
er; and all we beg for Jesus Christ his sake.

*A Prayer for the Church Militant.*

Good God, look down from Heaven upon  
all thy Servants, dispersed all over the Do-  
mions of Antichrist, and elsewhere: deliver  
them from their grievous Oppressions, give a  
back to the unmerciful Enemy, preserve them  
from Sin and Apostacy, assist them with the  
directions of thy Holy Spirit, Sanctifie all their  
actions and Crosses to them, and in thy due  
time rescue them out of the Cruelties and Bar-  
barous usage of their implacable Enemies. For  
thy intent, bless all those Worthies that design  
to them good, and open the eyes of all men  
to understand, and give them Grace to profess  
true Religion; call the *Jews, Turks, and*  
*Idols* into thy Sacred Fold, compleat the num-  
ber of thine Elect, and bring us all to that E-  
ternal Kingdom, which thou hast provided  
promised to thy chosen People. *Amen.*

*A Short Prayer for such as are desperately Wounded.*

Have Pity and Compassion upon me, O Mer-  
ciful God! I submit to thy Will; if my  
Soul be destroyed, save mine immortal Soul.  
Pardon all my Sins for Christ his sake: Receive  
me into thy favour, support my Spirit under  
my torments, Give me an assurance in thy  
Love,

H



Love, by a reliance upon thy gracious Promises; and deliver me out of this World of Sorrow and Suffering, and admit my Soul into Kingdom of Peace. Lord Jesus receive my Spirit. *Amen.*

---

*A Meditation and Prayer for a Woman with Child.*

**O** Eternal and Infinite Being! the Creator, Protector and Governor of Mankind, who hast appointed the several Generations, their Order, and of thy Wisdom hast thought fit to bring us into the World in this manner. We adore thy Power, and the secret acting of thine Almighty hand that is no less wonderful because of the Natural Instruments employed in our Generation. 'Tis this Divine hand that moulds and fashions all our Members. O this Omnipotent hand that makes our Bodies as well as our Souls. Thine All-seeing Eye holds our imperfect Substance, and orders every part of our Bodies in this admirable manner. O merciful Being of Beings! Look with Compassion upon me, and this Infant I bring unto which thou hast already given Life and Motion. Save and preserve both the Mother and the Child from all Casualties and Dangers. Perfect the Work that thou hast begun. Deliver me in thy good time, from the Pains and Perils unto which I am condemn'd. As thou hast been gracious to me in Conception, and bring forth the fruit of my Womb to this Maturity, so spare me not in my greatest Danger, but preserve my Life, and the Life of this little Creature, for as long as is thine, be precious in thy sight. O Lord

us Pro  
ld of S  
oul into  
ceive  
I beseech thee, my Heavenly Father, with  
Grace and Goodness. Give me Patience,  
humility and Submission to resign my self whol-  
ly into thy Hands. Make me a joyful Mother,  
and this Babe that thou hast already form'd,  
and God, preserve it, and bring it safe into  
the World. Make it thy Servant, that it may  
glorify thy Mercy, and may be an In-  
strument to do good in its Generation. O my  
Father, hear me, and grant me this Request, for  
thy Christ his sake, my only Mediator and  
Advocate. Amen.

---

*A Thanksgiving and Prayer after a safe  
Deliverance.*

thy Holy Name be praised, O Divine  
Bounty, Merciful Creator and Protector  
of Mankind, for thy continual Favours granted  
us thy poor Creatures; more particularly for  
thy signal Mercy vouchsafed to us, and thy  
servant, in preserving of her from the Pains  
and Peril of Child-bearing.

Not unto us, not unto us, but to thy Holy  
Name we ascribe all Honour. 'Tis to thy  
Goodness and Protection that we owe the safe-  
ty both of the Mother and the Child. 'Tis  
in thy Hand, O Heavenly Father, that her  
deliverance proceeds. Accept therefore of our  
Acknowledgement, Thanksgiving and  
petition for a continuance of thy Protection to  
her and her little Infant. 'Tis thy Creature,  
grant it therefore thy Blessing; save it for thy  
Mercy

Mercy sake, and preserve this tender Life thou hast bestowed upon it.

'Tis come into an evil and dangerous World. 'Tis to pass through many Hazards and Enemies. 'Tis to suffer many and many Pains and Mischiefs, during this mortal Race, unknown to the wisest. Good God, let thy Mercy, Power and Grace accompany and defend it. Let thy Truth lead it into the right and safe Paths to a blessed Eternity. Save it from Weaknesses of its Infancy, from the Malice of Satan, from the Corruptions of the Age, from Casualties of the World. Make it thy Servant and a Comfort to its Parents. Extend also thy Goodness to them, and grant them such precious Souls, as that they may receive this Child as a Present from thy Bounty, and take care not only of its Temporal Provisions and Concerns, but also of its Eternal Interest; that it may one day live to glorifie thee, our great Father, in the Celestial Mansions. These our requests we humbly offer, in the Name and Intercession of our most Blessed Lord and Saviour, who hath thus taught us to pray: *Our Father which art in heaven, &c.*

---

*A Meditation and Prayer for such as are engaged into the Affairs of the World.*

**O** Glorious and All-seeing Eye! O Almighty and Eternal Being, who dost order the several Conditions of Men, and appoint to them by the hand of Providence, that state of Life and Employment by which they are to be useful in their Generation, and glorifie thee on Earth; I humbly implore thy Favor and Blessing.

now that I am engaging my self into this, thy Wisdom has thought fit to prescribe for me to act in. O my God, without thine Assistance I cannot possibly expect any success, or prosper in mine Undertakings; for I am exposed into what a wicked and corrupt World thou art launching, unto what Storms and Hazards I am likely to be exposed; I am likewise sensible of the frailty of my Nature, of my Weaknesses, and my Want of Wisdom and Experience: Without thy Grace, Protection and Favour I dare not proceed any further amongst so many Enemies and Dangers. Only thy Goodness, Power and Providence can secure me from the Mischiefs of the Age, and the Malice of evil Men. O my Creator and Redeemer! forsake me not in my greatest need, but let thy blessing countenance and accompany all my endeavours. As thou hast call'd me to this state of Life, grant that I may proceed on with success. Keep me from the Temptations of this wicked World. Let thy Grace and Truth direct me in all my Paths and Actions. Give me Wisdom, Discretion and Prudence to behave my self like a Christian, with Humility Patience, Courage, Diligence, Care and Submission to thy Holy Will, in Prosperity and Adversity. Let my Soul be always prepared and fortified against the Temptations of both. I aim not at extraordinary Riches, but to a Competency in this Life, which I now earnestly beg from thy bountiful Hand; and I must expect it rather from thy Mercy, than from my Labours and Industry; for that purpose that I may not forfeit it, let thy sacred Laws be the Rules of my Life and Actions; let thine infinite Presence be always in my mind, that I may dread

to offend thee. Let me always deal with Men as in the sight of my Judge ; and that thine impartial Justice may approve of the Equity, Integrity, Uprightness and Exactness of my actions. I am always naked and open before thee not only my outward Behaviour, but my very Thoughts are known to thee my God : O how careful should I be to avoid all acts of Injustice Oppression, Cozenage and Wrong to my Neighbours : Give me therefore Grace, that I may live justly, soberly and righteously in this present World ; that I may not mind so much the heaping up of Riches and Wealth, as to prepare for another State. This Life is to be succeeded by a boundless Eternity : Let me continually have in mind this last Change, when I am to render up my Accounts to thee, my great Judge. O let me always be in a readiness to depart, when thou shalt call for me : Wean my Heart and Affections from the World and the Vanities of it ; and tho' I am to proceed in my Employment with Care, Diligence, Industry and Speed, let me not dote upon any of these deceitful and temporary Enjoyments ; if Riches increase let me not set my Heart upon them, but remember that I have an Inheritance uncorruptible, lasting and durable Riches laid up and purchased for me in Heaven. Merciful Saviour, let all my Actions tend to this final and happy End ; and that I may so live, in respect of thee my God, and in respect of Men, during this short space of Life that remains for me to continue in this troublesome World, that at last I may attain to this Eternity of Bliss. All this I humbly beg through the Merits and Mediation of my Blessed Redeemer, whom I intreat to intercede for me at the

Right

with Merciful Hand of my Heavenly Father, and who  
taught me thus to pray ; *Our Father which*  
*in Heaven, &c.*

---

*A Meditation and Prayer for Prisoners for  
Debt.*

O Merciful God and Heavenly Father, who  
hast thought fit to afflict and punish me  
with this Confinement : I humbly adore thy  
Providence, and submit with all Humility to  
the strokes of thy correcting Hand. I know  
that this Prison is thine Appointment, and that  
thou hast shut me within these uncomfortable  
walls. Thou hast harden'd my Creditors a-  
gainst me, and deprived me of my former  
Liberty and Freedom. Thou hast separated  
me from the sight and company of my dear Re-  
lations, and brought me into this uneasie and  
ungraceful Place. I acknowledge that this thy  
proceeding against me is not without Reason ;  
thy Wisdom knows how to order every thing  
for my advantage, and to suit my Condition in  
order to my Eternal good. I am content to  
yield to thy Pleasure, and will not murmur a-  
gainst thy Doings. I confess that I have sinned  
against thee, O my God ; I have provoked thee  
to this kind Punishment of my Person. I see  
the Causes that have oblig'd thee to this profita-  
ble Severity. I have now time and leisure to  
think upon my past Life, and to take notice  
how vain, how extravagant and unadvised I  
have been. Pardon, I intreat thee, O my God,  
the Weaknesses, the Follies and Miscarriages  
that I have been guilty of. Sanctifie these  
frowns of thy Providence, that they may drive



me to Repentance and amendment of Life. Thou dost design my good, and real advantage, by these temporary Afflictions, to correct and humble me, to wean me from the World, and prepare me for my Departure. Lord, grant that I may make a right use of them ; for that good end, let not my Poverty cast me down into Despair, or to doubt of thy Sufficiency and Bounty. I see thou hast yet some Goodness in store for me, and wilt not utterly destroy me. I perceive a Beam of Hope and Comfort, that appears to me in this dark Dungeon. I have yet the assurance from thy Holy Word of thy Love. Thou art good and gracious unto all them that call upon thee ; give ear therefore unto my Prayer, and ponder the voice of my humble Desires. Comfort the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul. O remember not the sins of my Youth, nor the offences of my riper Years, but according to thy Mercy think thou upon me, O Lord, of thy Goodness and hide not thy Face from thy Servant, for I am in trouble ; O hasten thee, and hear me ; O deliver me, for I am helpless and poor, and my Heart is wounded within me. Turn thee again, O Lord, at the last, and be gracious to thy Servant ; shew me the Light of thy Countenance, and save me for thy Mercy sake ; bring my Soul out of Prison, that I may give thanks unto thy name ; lay not upon me a greater burden than I can well bear. If I am forsaken of Men, and reduc'd to difficulties and streights, do not thou forsake me, my heavenly Father, but in thy due time send me a seasonable relief and Releasement from this uncomfortable Dwelling. Give my Adversaries a Christian sense of my Sufferings and Condition, that they may be inclinable

Life. The inclinable to Pity and Mercy, and me a Resolu-  
tion of rendering to them their just dues, if ever  
I come to be able: However, I beseech thee  
to forward their good Deeds to me, with the Bless-  
ing of this Life, and of the next; and out of  
thy over-flowing Abundance make up unto  
me the Losses that they may sustain by my Po-  
verty and Inability. O thou that declarest thy-  
self to be a Father of the fatherless, a Husband  
to the Widow, a Comforter of them that are in  
Affliction, and a Saviour of the distressed, afford  
unto me that Relief and Remedy to my Afflic-  
tion, that thou shalt judge convenient for me.  
In the mean time grant me Patience, and a wil-  
ling Submission to thy Divine Appointment un-  
der all things. And when thou art pleased to  
release me from this sorrowful Abode, grant  
that I may dedicate the remaining part of my  
Life to thy Praise and Honour, and serve my  
Generation in my Calling. All this I humbly  
desire from thine infinite Goodness, for the sake  
of him, who was not only a Prisoner for me,  
but died and rose again for my Redemption,  
and now sits at the Right Hand of Eternal Pow-  
er to intercede for me: To whom, with thee,  
O Father, and the ever-Blessed Spirit, I desire  
to render, as is most due, all Honour, Praise,  
and Thanksgiving, now and for evermore.  
*Amen.*

*A Meditation and Prayer for Malefactors in Prison.*

**O** Dreadful Majesty of Heaven and Earth, who knowest how to stop the Proceeding of sinful Men, as well as to set Bounds to the boisterous Waves of the raging Sea! I confess that I am here confin'd by thy just and righteous Judgments. Thou hast arrested me in my full Career of Sin and Wickedness, in which I was speeding towards an everlasting Burning. Thou hast cast me into this loathsome Prison, and give a check to that Liberty that I took in breaking thy Divine Laws. I cannot but look back upon the former course of my abominable Life. I acknowledge my Transgressions, and my Sins are now before me; the hainousness of my Crimes appears, and the many Provocations of thy Justice that I am guilty of now come fresh in my Memory. Good God, what an ungrateful Wretch have I been! Thou hast loaded me with Mercies, but I have despis'd them all. Thou hast favour'd me with many tenders of Grace, but I have slighted them, and have adher'd to the Devil and my Lusts, and have forsaken thee, O my Creator: It would be but just that thou shouldest forsake me also, and cast such an unworthy, such an unprofitable and offensive Servant into utter Darkness, for ever from thy Presence. But, O my God, there is Mercy with thee that thou shouldest be feared. 'Tis a visible sign of thy Mercy, that thou hast brought me hither, that I may not draw upon myself any more, nor provoke any longer thine Eternal Vengeance; that I may here meet with a stop to my sinful Course, and be minded of a

timely Repentance before it be too late. These  
Fetters and chains are heavy and grievous, but  
nothing near so grievous as the Fetters of the Lake  
of Fire and Brimstone. This dark Dungeon is  
loathsome and odious, but nothing in comparison  
of the remediless Dungeon of Hell. Thou art wise  
in all thy proceedings, and just in all thy dealings  
with the Sons of sinful Men, O glorious Majesty  
of Heaven. I perceive that thou art willing by  
these mournful Circumstances; that bear a re-  
semblance of the eternal Prisons of the damned  
Souls; and by these present Sufferings, to give  
me a foretaste of that unspeakable Misery, that  
I may in time avoid and prevent it. If my pre-  
sent Confinement is so grievous, tho' I now en-  
joy many temporal Comforts, how dismal will  
be the Dungeon of Hell-fire, where nothing of  
Goodness will be suffer'd to be allowed to the  
miserable there? If I am now so uneasie, when  
I am only restrain'd from my former Societies,  
and abridg'd of my Liberty, how dreadful will  
be that Prison, where the condemn'd shall not  
only be confin'd and depriv'd of Pleasures and  
Freedom, but also be made sensible of the fiery  
Indignation of a Just and Omnipotent God, and  
without any hopes of Release and Reprieve for  
all Eternity. O Infinite Being, *my Flesh trem-  
bleth for fear of thee, and I am afraid of this  
thy last Judgment,* because my Sins are many  
and grievous; and this last, for which I chiefly  
mourn and suffer, and for which I am now shut  
up, hath been committed after many Warnings,  
Convictions, and sensible Expressions of thy  
Goodness to me. O my God, I am fill'd with  
Horror and Confusion, when I look upon my  
self, and my unworthy and base Life and Acti-  
ons, and when I consider thy Purity, Holiness,  
and

and all-seeing Eye, and mind the dreadful Cur-  
 ses and Threatnings pronounc'd against Sin and  
 Wickedness. I am asham'd, and fear to ap-  
 pear before a Temporal Judge, but how shall  
 I abide thy terrible and amazing Presence.  
 condemn my self; have Mercy upon me, O my  
 Redeemer; Turn thy Face from my Sins, and  
 put out all my Misdeeds. Enter not into Judg-  
 ment with thy Servant. My Wickednesses truly  
 are gone over my Head, and are like a sore bur-  
 then, too heavy for me to bear. But turn thou  
 unto me, and have Mercy upon me, for I am de-  
 solate and in Misery. Help me, O God of my  
 Salvation, for the Glory of thy Name; O deliver  
 me, and be merciful unto my Sins, for thy Name  
 sake. The greater are my Sins, the greater will  
 be thy Grace and Goodness in forgiving them.  
 My Saviour pardoned a dying Thief upon the  
 Cross, O look upon me also in Mercy; cleanse  
 me from the Guilt, and save me from the Curse  
 of all mine Iniquities; and if I may escape the  
 Punishment of Men, give me grace to amend  
 my Life, to resolve against future Temptations,  
 and live more circumspect for the time to come.  
 Strengthen my Soul with the Influences of thy  
 Celestial Grace, that neither the suggestions of  
 Satan, nor the pleasures of Lust, nor the insinua-  
 tions of the World may prevail upon me, to  
 offend any more against thy known Laws. O  
 my God, let this be a warning to me, that I  
 may improve to my Reformation; and spare  
 my Life that I have forfeited by my wicked  
 Deeds, that I may live to amend, and to recall  
 those whom I have encourag'd by my former  
 wicked Examples to a sinful Course, to the  
 same Reformation of Manners that I fully pur-  
 pose to study the remainder of my Life. Good  
 God,

ful Cur God, hear, and pardon me; and for his sake,  
Sin and who is able to save to the uttermost all that  
r to ap me unto thee through him, forgive me all  
ow shall ne Iniquities; confirm thy Grace in me, and  
ence. ctifie me both in Soul and Body, that I may  
; Om me for all Eternity to praise thee, as a lasting  
as, and onment of thy Mercy and Goodness. These  
o Jud Requests I am taught to sum up in this most  
es truly cellent and perfect Form of Prayer, recom-  
fore bur ended to me by my Blessed Saviour, *Our Fa-*  
urn the er, &c.

---

*Meditation and Prayer for such as are wrong-  
fully accused and condemned.*

My good God, and gracious Redeemer,  
who knowest all things, and art the De-  
der of the Oppressed, and a constant Patron  
Innocency, look down in compassion upon  
thy poor and distressed Servant, unjustly  
accused and condemned, by the procurement of  
Illany and Perjury. I appeal to thee from  
earthly Tribunal; thou knowest my Wrongs,  
and art acquainted with all my dealings. Save  
me, for thy Mercy sake, from the wicked De-  
sires and evil Purposes of my Enemies, who thirst  
for my Blood. I flie to thee for succour in  
my great Distress; thou canst yet disap-  
point the Mischiefs of evil men, and clear my  
righteousness in thy good time; thou canst di-  
perse this black Cloud of Infamy, and discover  
that I am altogether free from the imputation  
that Guilt that they would fix upon me. My  
conscience, thou knowest, is clear from the  
sland that I am accused of. Give me Patience  
and Humility to bear up under the scorn and  
shame



shame of men. *I* confess my self a Sinner against thee, my God, and perhaps thou art pleased to punish me by this unjust Sentence for other Misdemeanours that *I* may be guilty of before thee. *I* adore thy Divine Wisdom in making me sensible in this manner of my former Breaches of thy Divine Laws; and I doubt not but to obtain from thy Mercy thy Pardon and Forgiveness of them. But in relation to this injustice of men, grant me a quiet and unconcern'd Spirit; a charitable Soul, an imitation of the Proto-Martyr St. Stephen, and of my Blessed Master, to pray for, and to pardon my greatest Enemies; lay not to their charge their false Oaths, nor the guilt of my Blood, nor the wronging of my Reputation; give them a sense, and grant them the forgiveness of their sins and all other their Sins, that at the hour of their Death, and at the last Judgment, they may never be cast away from thy gracious Presence. Pardon us all, *I* beseech thee, and let them be forgiven for this short and temporal sufferings of a few moments which they have drawn upon me, for ever condemn'd to the unspeakable Torments of Hell-fire for all Eternity. Good God, *I* refer my self and my Cause into thy hands; be my Advocate and Protector, and if *I* am oppressed by men, be thou my Defender, and the Saviour of my precious and immortal Soul, so that if *I* am to be cut off by an untimely Death, by this unjust Sentence, do thou receive me into that blessed Life, where there shall be no more Death, neither sorrow nor crying; neither shall there be any more Pain; in that Life, where we shall for ever live with thee in Bliss and Glory. Grant this, *I* beseech thee.

my God, for Christ his sake, my only Me-  
 morand Advocate. Amen.

*Meditation, Thanksgiving and Prayer for such  
 as are released out of Prison, and for their de-  
 liverance from the aforementioned Troubles.*

Divine Goodness ! unto whom I am princi-  
 pally indebted for my Freedom, and present  
 Soul, for my releasement from the great Dangers  
 I was in, and that threatned my Life ;  
 Holy Name be praised for this signal Mer-  
 cy. I will magnifie thee, O Lord, for thou hast  
 saved me, and not suffer'd my Foes to triumph  
 over me ; I will give thanks unto thee, for thou  
 art gracious and merciful, full of compassion and  
 kindness to such as call upon thee, and trust in  
 thy Salvation. I cried unto thee, O Lord in my  
 distress ; I poured out my complaints before thee :  
 thou hast be the Lord, who hath heard the voice of  
 my humble Petitions : he hath brought me out of  
 Prison, and kept my life from destruction : Praise  
 therefore the Lord, O my Soul, and forget not  
 his benefits. I confess my self unworthy of  
 his and all other thy Mercies, for I cannot but  
 be sensible of my former Sins and Iniquities,  
 and thy gracious Proceedings are not proporti-  
 onal to our Deservings. O Infinite Bounty !  
 I have now received my Life from thee, I  
 desire to dedicate it to thy Praise and Honour.  
 Let me never forget or be unmindful of this  
 instance of thy care of my Person, and  
 protection from the mischiefs of the Age. Give  
 me Grace to be truly thankful unto thee in  
 my Behaviour and Actions. Grant me true  
 and sincere Repentance, that I may never more

sin against thee ; and such a deep and inward sense of all thy Favours, that *I* may study to please thee for the time to come ; for that purpose, assist me with thy Grace, strengthen my Faith and Hope, inflame my Soul with a Divine Love of thee, my good God, and enable me to pass through all the Temptations of this wicked World, in thy fear, and without being corrupted by the Vices or the Errors of the times. Continue, *I* beseech thee, merciful God, to defend and save me and my Relations, that we may always live to praise thee here, and be Partakers hereafter of thine everlasting Joy reserved for us in thine Heavenly Sanctuary. Grant this, O Father, for Jesus Christ his sake our only Mediator and Intercessor. *Amen.*

---

*A Confession and Prayer for Criminals after Condemnation, and at the time of Execution.*

**M**OST Mighty and Eternal God, Judge and Redeemer of Mankind, *I* prostrate myself, unworthy Wretch, before thee, to bewail and lament my former sinful course of living, that hath drawn upon me this just Condemnation ; *I* acknowledge the greatness and hainousness of my Crimes, and this particularly for which *I* am now to suffer Death. *I* adore thy Justice, visible in my Punishment, and am sensible of thy Infinite Presence, Power, and Glory, that are magnified in my Sufferings. O merciful Creator, let thy Goodness be also magnified in the Pardon of my great and crying Sins. Forgive me, O my Saviour, and let thy Justice inflict all my Punishments due for mine Offences in this life. Wash my Soul in thy

precious Blood, that at its egress out of  
polluted Tabernacle, it may be acceptable  
thy sight. Receive it as thine own Purchase.  
to thy hands *I* commend my Spirit, for thou  
hast redeemed it, O God of Truth. *I* have  
but a little time to continue in this evil World,  
and employ it to the best advantage, to se-  
cure and confirm my interest in thee, my God,  
in Heaven, the Place of thine Abode. And  
I have render'd my self unworthy of thy  
presence, or to be admitted amongst thy Chil-  
dren. O my Heavenly Father, who hast com-  
mission of a Prodigal Son, of bloody, adulte-  
rous and apostate Sinners, cast me not away  
from thee, but accept of my Tears, and Con-  
fession; and let me have some assurance, before  
Departure hence, of thy Grace and Mercy.  
Preserve me from the bitter Pains of eternal Death.  
Prepare me for my latter end; support me un-  
der all my Sufferings; give me Patience, and a  
contented Mind; increase my Faith in thee, my  
God, and in thy gracious Promises; keep me  
from Despair; thou art my only Helper and  
Redeemer, let the fierceness of thine Anger end  
this temporal shame and Punishment, and let  
me never know that more dreadful of Eternal  
Slavery. Deliver me from thy Wrath, and  
Condemnation of Hell-fire. O Lord, *I*  
beseech thee forgive all my Enemies, such who  
in any ways injured me, and such as have been  
instrumental to bring me to this disgraceful End.  
Be gracious to them whom *I* have wrong'd by  
my wicked Life, make them amends for their Los-  
s sustain'd through my Crimes; and grant that  
my shameful Death may be taken notice of by  
other lewd Persons, that they may repent in  
time, and prevent thy temporal and eternal  
Judgments.

Judgments. O Holy Saviour, look upon me in my distress; Pardon me for thy Mercy sake. Thou hast been already gracious to a repenting Malefactor, be favourable to me also, a miserable Sinner: I am heartily sorry and repent of my Sins; I am ashamed and confounded for the baseness and wickedness of my life; but I cast my self into the arms of thy Mercy: O Merciful *Emanuel*, intercede for me, that I may not perish for ever. Let thy Bounty be glorified in my Salvation, and not thy Justice mine eternal Destruction. I trust upon thine Infinite Mercy; in this confidence, I resign my self, my soul, this immortal part of my self, into thy hands. Hear me, O Blessed Redeemer, take pity of thy poor and miserable Servant. Hasten thee, O God, to deliver me; make haste to help me, O Lord, my Merciful Saviour, and gracious Redeemer.

*Our Father, &c.*

---

*A Meditation and Prayer for such as are entering into the holy State of Matrimony.*

O Infinite and wise Maker of the several Orders of Creatures, who hast appointed their beginning and their end, and caused one Generation to succeed another; upon whose Power, Wisdom and Blessing I chiefly depend in all my Proceedings: I cannot but make my Address to thy Divine Majesty at this time, and upon this Occasion, that I am designing to enter my Condition of a single Life, and to engage my self in a married State, humbly implore thy gracious Assistance, Favour and Blessing to me in this my Purpose: For I know

the great and weighty business of my Life,  
which is like to be the Foundation of my tem-  
poral Happines, if not of mine eternal; and  
that this Change is likely to have a notable In-  
fluence upon all the succeeding Passages of my  
Life, and to render it either easie or trouble-  
some, either comfortable or bitter: How dis-  
creet, advised and careful should I be to take  
the Directions that Divine and Human Wis-  
dom can afford me in this critical Moment, in  
Choice, and to take heed that I be not go-  
led and swayed only by the Love of Riches,  
Gourmandise, Lust, or a temporal Interest, and per-  
suaded by these Enemies of the real good of  
Mankind, to betray and sell all my Comforts  
and future Satisfaction, for a momentary En-  
joyment which they offer us, and oft-times afford  
but the shadow. I apply my self, O my  
Heavenly Father, to thy Mercy and Goodness,  
I intreat thee to bestow upon me such an As-  
sistance, as may help to save my Soul, as well as  
multiply Pleasures and Delights to my present Be-  
haviour. As thou didst provide a Partner to our  
Parent, and didst honour his Marriage by  
thy Presence, and particular Order and Bleis-  
ing, so I beseech thee grant me the same favo-  
rable Blessing to my present design, and to  
that Person that I purpose to take as my Co-  
partner. And as this Estate has been honoured  
by my Saviour's Divine Power and first Miracle,  
by the mystical Union between him and his  
Church, what respect and regard  
ought I to have for so blessed an Estate, ad-  
ded to represent so Divine a Mystery, and  
to be honour'd with the Company of the Sacred Tri-  
nity? How careful should I be, not rashly to  
enter into it, and slightly to look upon it, and  
the



the Promises that *I* there make in thy Presence  
**O** my Creator, grant that we may both be united in Love and sincere Affection one to another, that we may make it our principal business to please and comfort one another, and sweeten the bitterness that attends upon this state; that we may live together in thy Fear with a regard to our Duties and Engagements that we may avoid all the Snares and Temptations of this evil World. Good God, send down thy Blessing upon us both, and a supply to all our Wants and Necessities; save and deliver us from the dangers and casualties of the Age. Continue us together in Health, Peace, and Prosperity; and grant that we may be instruments to put into the World such Children, who may be thy Servants here, and Partakers of that eternal Blessedness that thou hast out of thy infinite Goodness prepared hereafter for Mankind. All this we beg for Jesus Christ his sake our only Mediator and Advocate; in whose Name and Words we offer unto thee our Petitions, *Our Father, &c.*

---

*A Prayer for a Ship's Company, beginning to sail in a Voyage at Sea.*

**O** Infinite and Omnipotent Governour of the wide World, who commandest the Winds and the Seas, and to whom all the Elements are subject: we humbly prostrate our selves before thee, to implore thy Favour and Protection now that we are going to expose our selves to apparent Dangers for the service of Mankind. Grant us, we beseech thee, a prosperous Voyage; deliver us from the casualties of the Sea.

and from all Enemies; save us from the fury of  
the boisterous Waves, from Shipwracks, and  
all other Misfortunes and Dangers. We ac-  
knowledge thy Power to be the same here as  
in Land, we commit our selves therefore to  
thy Conduct, vouchsafe to us favorable Gales,  
and send us into our desired and intended Har-  
bours. Let our Lives be precious in thy sight.  
Pardon the Weaknesses, evil Customs, irreve-  
rent Speeches and Actions unto which we may  
be inclined, by the rudeness of our Age, Tem-  
per, or Company. Give us a real sense of  
thy infinite Presence, Power and Glory, disco-  
verable in the Deep, that we may learn to fear  
thee, our great God, and live in an awful re-  
spect of thy Majesty. Let not the frequent  
sight of Danger harden us into a contempt of thy  
greatness, but let thy Goodness, so often ex-  
press'd to us in our frequent Deliverances, a-  
waken us into a sense of thy Mercy, and stir  
us up to a grateful acknowledgment of thy  
many Favours, and to an Observance of  
thy Commands and Authority, and to a care-  
ful practice of the Rules of that Holy Religion  
that we profess; that after this painful and  
dangerous Life, we may not be thought unwor-  
thy to be admitted to thy Favour and Presence,  
in the Haven of Eternity, where we shall be  
ever secure from all Casualties and Misfortunes.  
Hear us, O Gracious God, for the sake of thy  
Son, and our Blessed Saviour, who hath recom-  
mended to us this most excellent form of  
Prayer, *Our Father, &c.*

*A Prayer for such as are going to receive  
the Holy Sacrament.*

**M**erciful God, who feedest my Soul as well as my Body, I implore thy Grace and Goodness at this time, that I am going to be admitted at thy Table, and to be a Partaker of the Death of thy blessed Son. Good God, pardon the unpreparedness of my Mind and Soul, forgive all the Weaknesses and Miscarriages of my life; grant me an increase of Faith, Love, and Charity; and sanctifie this thy Institution, that it may seal and confirm to me the Pardon of my Sins. Give me a firm Resolution to be living more circumspect and holy for the time to come, that this and all other thy Divine Ordinances may be instrumental in advancing my Salvation, and prepare me for thy Heavenly Banquet. Grant this, I beseech thee, for Jesus Christ his sake, my only Mediator and Redeemer. *Our Father, &c.*

*A Thanksgiving and Prayer after the receiving  
the Holy Sacrament.*

**O** Eternal and Gracious Father, who hast vouchsafed to me thy unworthy Creature an admittance to thy Table; thy Holy Name be praised for this Mercy and Honour. I am sensible of thy unspeakable Goodness, represented to me in this Ordinance. Thou hast made me now a Partaker of thy Blessed Son, of the Benefits of his Death and Passion, and of the fruits of his most powerful Mediation; O that I may never forget this signal Favour, but improve it to the

real Reformation of my Life, and to the for-  
giving of whatsoever may displease thee; for  
this purpose, strengthen my present Resolutions  
to serve and glorifie thee the remainder of my  
Days. Perfect the Sanctification that thou hast  
begun in me. Preserve me from my prevailing  
Sins, and from the power of all Temptations,  
and grant that this, and all other thy Mercies,  
God, spiritual and temporal, may never be stified in  
me, but may really and effectually work in my  
Soul that Amendment and Perfection which  
may prepare me for an happy Change, and thy  
gracious Presence in Glory. Merciful God,  
beseech thee still continue this thy Grace and  
Goodness to me, for Jesus Christ his sake, my  
only and blessed Redeemer: To whom be ascri-  
bed all Honour, Thanksgiving and Praise, now  
and for evermore. *Amen.*

---

A Morn-

A  
Morning Prayer  
FOR A  
F A M I L Y

*According to the Book of Com-  
mon-Prayer.*

**O** Lord, who hast promised that before we  
call, thou wilt answer, and whilst we are  
yet speaking, thou wilt hear. *Rom. 8.*  
*Isa. 65. 24.* bue us not in thine indignation  
*Psal. 6. 1.* neither chasten us in thy displeasure  
*Psal. 25. 10.* For thy Name's sake, be merciful  
*Psal. 51. 10.* to our sins. Make us clean Hearts

**O** God, and renew a right Spirit within us.

**O** Lord, we beseech thee mercifully hear our  
Prayers, and spare all those who confess  
their sins unto thee, that they whose Conscience  
is accused by Sin are acquitted, by thy merciful Pardon  
may be absolved, through Jesus Christ our  
Lord. *Amen.*

**O** Almighty Lord, and everlasting God  
vouchsafe, we beseech thee, to direct  
sanctifie, and govern both our Hearts and Bodies

in the ways of thy Laws, and in the works  
thy Commandments, that through thy most  
mighty protection, both now and ever, we  
may be preserved in Body and Soul, through our  
Lord and Saviour Jesus Christ. *Amen.*

er **P**revent us, O Lord! in all our doings, with  
thy most gracious favour, and further us  
with thy continual help, that in all our Works  
begun, continued, and ended in thee, we may  
glorify thy holy Name, and finally, by thy  
Mercy, obtain everlasting Life, through Jesus  
Christ our Lord. *Amen.*

**C**onfessed be thy Holy Name, O Lord, for  
thy continual and daily Mercies granted to  
us, for thy Protection and Preservation till this  
time, for the safety and quiet Repose of the last  
night, for the welfare and health of our Bo-  
dy, and for all thy Temporal Blessings which  
thou heapest upon us. Gracious God, we ac-  
knowledge these and all other Mercies which  
we enjoy, to be undeserved Favours proceeding  
from thy bountiful hand, and fatherly Goodness.  
Continue them we beseech thee to us, and all  
other things needful for our Souls and Bodies;  
and give us grace, in the use of them, to glorifie  
thy great Name, and to be truly thankful in our  
hearts and lives for all expressions of thine un-  
bounded Liberality. All this we beg for Jesus  
Christ his sake. *Amen.*

**O** God, the Protector of all them that put  
their trust in thee, without whom nothing  
is strong, nothing is holy, increase and multiply  
in us thy Mercy, that thou being our Ruler  
and Guide, we may so pass through things  
temporal



Temporal, that we finally lose not the thing  
Eternal, for Jesus Christ his sake, our Lord  
*Amen.*

**G**Rant, O Lord, we beseech thee, that the  
Course of this World may be so peaceably  
ordered by thy governance, that we and the  
whole Church, may joyfully serve thee in a  
Godly quietness, through Jesus Christ our Lord  
*Amen.*

**L**ord of all Power and Might, who art the  
Author and Giver of all good things: Grant  
in our Hearts the love of thy Name, increase in  
us true Religion, nourish us with all goodness  
and of thy great Mercy keep us in the same  
through Jesus Christ our Lord. *Amen.*

**O** Merciful God, bless and preserve, we pray  
thee, our King and Princes, defend them  
from all their Enemies, direct them in all their  
Counsels, assist them in all their religious pur-  
poses, grant them and the Church amongst us  
Peace and Prosperity in this life, and everlasting  
Happiness in the life to come. Bless all the  
Royal Family, the Nobility, the Magistrates  
the Gentry and People of this Land. Grant us  
Peace and Truth, and preserve us from Heresie,  
Schism, Superstition, and Idolatry, for Je-  
sus Christ his sake. *Amen.*

Our Father which art in Heaven, &c.

**T**HE Grace of our Lord Jesus Christ, and the  
Love of God, and the Fellowship of the Holy  
Ghost, be with us all evermore. *Amen.*

*Another*

*Another Morning Prayer for a Family, when Business is most urgent.*

**T**urn thy Face away from our sins, O Lord,  
and blot out all our Offences.  
Make us clean hearts, O God, and renew  
right Spirits within us. *Pf. 51.*  
Almighty and Everlasting God, mercifully  
look upon our infirmities, and in all our dangers  
and necessities, stretch forth thy Right Hand  
to help and defend us, through Jesus Christ our  
Lord. *Amen.*

**O** God, whose Blessed Son was manifested,  
that he might destroy the Works of the  
Devil, and make us the Sons of God, and Heirs  
of Eternal Life, Grant us, we beseech thee, that  
having this Hope, we may purifie our selves, as  
he is pure, that we may walk in newness of  
life, and follow the Examples of his Patience,  
Piety and Holiness, that when he shall appear  
with Power and Glory, we may be admitted  
into his glorious Kingdom. *Amen.*

**O** Lord, be merciful to us and our Nation,  
bless the King's Majesty with Life and  
Happiness, his Counsellors with Wisdom, his  
Armies with Victory, his Subjects with Peace  
and Prosperity. Bless the Nobility, the Clergy,  
and Commonalty in their goings out, and com-  
ings in. Bless us, we beseech thee, and all our  
Relations, with spiritual and Temporal Mer-  
cies. And all these Blessings we beg for Jesus  
Christ his sake, in whose perfect Form of Pray-  
er we sum up all our desires, as he hath taught  
us. *Our Father, &c.*

**T**He Grace of our Lord Jesus Christ, the Love of God the Father, and the Fellowship of the Holy Ghost, be with us all. Amen.

*Another Morning Prayer for a Family.*

**O** Gracious God, the Creator and Protector of Mankind, whose continued Goodness we have lately experienced in the safety and preservation of the last Night. We bless thy Holy Name, for this and all other expressions of thy Mercy to us; we acknowledge, that as thou art the Author of our Beings, 'tis thy good Providence that maintains and defends them from all Dangers and Enemies that encompass us about; 'tis thy watchful Eye that sees all their contrivances to destroy us; 'tis thy Wisdom that knows how to defeat their craftiest purposes; 'tis thy Power alone, that can disappoint and oppose their wicked and hellish Plots. We are not ignorant, O Lord, of their malice, and our continual dangers, dangers that proceed from the contrivances of spiritual and temporal Enemies; we desire therefore to be heartily thankful, for we are really sensible of thy merciful protection hitherto, and to ascribe all the honour and Praise of our Preservation and Deliverance only to thy Wisdom, Goodness and Providence. But, O merciful Father, let this expression of thy Mercy, the foundation of all thy Blessings, be still continued to us. We are sensible of our undeservings, our sins and wickednesses are multiplied, our provocations and ingratitude have been many; our errors and deficiencies in all our Duties, might justly cause thee to leave us to our selves for the future,

and

and expose us naked to the subtilties and power of our Enemies, who would quickly devour us. But we implore thy mercy at this time, and intreat thee to forgive us our Trespases, to pardon our Infirmities, and to pass by all our Transgressions, for the Lord Jesus his sake. In his Name, and through his Merits, we approach with all humility to the throne of thy grace to beg the forgiveness of all our Iniquities, and the continuance of thy protection and Mercies, Temporal and Spiritual. How weak are we of our selves? How soon cast into our Graves? and what is Man, that he should be able to defend us, when the least blast deprives him of Life and Being? Thou art therefore, and thou alone, O great God of Heaven! thou art only able to defend us in the following course of our Life, from visible and invisible perils: Let thy Mercy never forsake us, shelter us from the malicious designs of all our Enemies, frustrate their wicked purposes; lead us in all our ways, direct us in all our paths, bless us in all our undertakings. We live in a crooked Generation, in a world that overflows with sin and wickedness, and our Conversation is amongst evil-doers, let therefore thy Wisdom and thy Fear so possess our Souls, that we may not be drawn away by the Vices of the Age, nor intangled in such Labyrinths of Sin, as might endanger our eternal welfare. Suffer us not to be inticed with the allurements of unlawful Pleasure and Profit. We trust not to our selves, O Lord, and our own frail resolutions, because we have broken them so often, that we have cause to mistrust our own strength, and to rely chiefly upon thy merciful guidance. Let thy Truth direct us, and thy Spirit lead us,

as well as thy Power protect us, from the invasion of Error and Vice ; give us a right understanding of thy Will, an unchangeable resolution to practise it ; suffer us not to be drawn aside neither by fear nor by profit, from the profession of that pure Religion, in which we have had the happiness to be instructed. Give us all grace to value and prize this thy great Mercy, that we are Christians, and such Christians as have the benefits of thy sacred Oracles. O let us not be so unworthy to forsake that Religion, in which only we are to expect Salvation. Give us Grace to follow the Blessed Rules of good living that we have learned , keep us from sin, and of all sins, chiefly from the sins against our own Consciences and Knowledge. Give us peaceable minds, quiet dispositions, with a willing resignation of our selves to thy wise Providence in all things ; wean our Hearts and Affections from the World ; let not its Vanities possess any longer our affections. Let the knowledge that all things shall work together for our good, cause us to submit without murmuring, to all the Crosses that we may meet with. And as our time here below is but of a short continuance, give us grace to mind our latter end, to prepare for our dissolution betimes, to live always in expectation of another, and a more happy life, where we shall never see neithere Sorrow nor Pain.

Bless us, we beseech thee, in our Callings ; prosper us in all our lawful endeavours to serve our Generation : And let us so demean our selves in our bodily and daily Employments, as that we may not forget in them to serve and glorifie thee, our God, which should be the great and chief purpose of our lives. Suffer  
us

he inva- it is not to mispend our precious Talents, but,  
t under- according to our Abilities and thy Mercies, let  
resoluti- us so dispose of them, of what kind soever they  
own aside be, that thy Truth and Holy Name may be  
professi- glorified thereby, and the ends for which thou  
have had- hast given them answered.

e us all Bless this Family now prostrate before thee;  
Mercy, with our years increase all our Graces, fan-  
tians as- ctifie and prepare us for thy fruition; purifie  
O let and cleante our Hearts, and mercifully conti-  
eligion, nue and augment all thy Blessings to us. Take  
n. Give into thy protection and favour, the tender and  
of good weaker part of it, the Infants and Children;  
rom sin, provide, we beseech thee, for the welfare of  
inst out their Souls, as well as for their Bodies, im-  
Give us- print thy holy fear in their Hearts, that they  
with a may glorifie thee in their Lives.

y wife Bless all our Relations wheresoever they be  
Hearts dispersed; let thy Mercy and Truth guide them  
its Va- all the days of their Lives. Bless this Nation  
Let the unto which we belong, punish us not according  
gether to our just deservings and provocations; lay not  
mur- upon us the guilt of innocent Blood; but par-  
y mee- don the extravagancy of our lives, and cause a  
t of a real Reformation to be practised, as well as  
d our- professed amongst us. Thou givest us Tempo-  
n be- ral Mercies in abundance, continue thy Spir-  
other, itual to us; suffer not our Enemies to deprive us  
never of thy Truth and Gospel; watch over us, and  
ings; disappoint all their wicked purposes for our  
serve Ruin, and give us all Hearts to be truly thank-  
our- ful for the many Favours, Blessings, Mercies  
s, as- and Deliverances, which from time to time in  
and all Ages thou hast heaped upon us and our Fore-  
e the- fathers.

ffer us Bless more especially, the person of our gra-  
cious Prince, and rhine anointed, grant him a



long and a prosperous reign, guard him from the barbarous purposes of all Murderers; save him from all their Plots and Conspiracies; direct him in his Councils; prosper him in his Designs; and give him and us all Grace, to lay seriously to heart thy merciful proceedings towards us.

Bless all his Relations, enlighten them with thy Truth, sanctifie them with thy Grace, and direct them by thy Spirit, that they may embrace, as well as know thy Sacred Will, and govern themselves according to its Holy Precepts. Bless thy Church dispersed throughout the whole World, preserve every Member of it from the Malice of the Devil and his Agents, increase daily the number of its true Professors. Let thy Gospel and thy Salvation be published in all Nations, bring back the *Jews*, and accomplish the number of the *Gentiles*; and open the Understandings of all Men, that they may see the reasonableness and excellency of that Religion, which Christ hath recommended to us; and not only see it, but embrace and practise it, setting aside all prejudice and partiality.

Turn the Hearts of our greatest Enemies, subdue our unruly Affections, reconcile our Differences publick and private, and give us all Grace, that we may truly serve and glorifie thee in our Lives. All this we beg for the Merits and by the Mediation of our most Blessed Lord and Saviour, in whose Words we sum up all our imperfect Petitions, in that most perfect Form which he hath taught us. *Our Father, &c.*

**T**He Grace of our Lord Jesus Christ, the Love of God the Father, and the comfortable Fellowship of the Holy Ghost, be with us all evermore. Amen.

*Another Morning Prayer for a Family when Business is urgent.*

**O** Merciful God and Heavenly Father, by whose goodness we are yet alive; thy Holy Name be praised for the safety and quiet repose of our Bodies the last Night, and for our preservation until this moment, which we acknowledge to be a mercy proceeding from thy Power and Providence. We are sensible, O Lord, of our own weakness and frailty, unable of our selves to withstand the assaults of our spiritual and corporal Enemies; from thy Bounty therefore we humbly beg this, and all other Blessings needful for our Souls and Bodies; that thou wouldest be pleased to be gracious to us, and forgive us our Sins, and protect us from all dangers in the following course of our lives; defend our Souls from all assaults of Sin and Satan, keep us in the Profession and Practice of thy Holy Religion, without wavering; strengthen our Minds with a Divine Knowledge, and our Wills with thy Celestial Grace, that neither Error nor Vice may be able to prevail upon us. Defend also our Bodies from all the snares that are laid for us: Let our Lives be precious in thy sight, sanctifie all thy mercies to us, and the more we are laden with thy temporal Blessings, let us be so much the more thankful, and more ready to obey thy Holy Laws; send down thy Blessing upon all our a-

ctions and endeavours, in the Callings in which thy Providence hath placed us: As our chief aim is the promotion of thy Glory, be pleased to assist us in the advancing of it. Preserve our minds from all inward troubles, murmurings and disturbances, and arm us we beseech thee with that unchangeable Spirit, as may concern the Losses and Crosses of the World: For that purpose captivate our affections to thee and thy service; take possession of our Hearts, and suffer them not to dote too much upon these lower Vanities. O Lord, as our Treasure is in Heaven, let there be the end of all our desires, and the centre of all our Actions.

Gracious God, we pray thee not only for our selves, but for the whole Catholick Church, and for that part of it planted in these three Nations. O! let not our Enemies triumph over us, but watch over and preserve thy Saints from all the Conspiracies of the Devil and his Agents. Reunite our Divisions, and make us all of one heart, and of one mind: Preserve the King's Majesty in Health, Peace, and Prosperity: Give his Counsellors Wisdom, his Armies Victory, and all his Subjects Happiness and Plenty.

Take into thy Protection, all our Kindred and Friends, defend their Bodies from dangers, and their Souls from Schism and Error. Be merciful to all men; as thou hast created many kind for Happiness, discover to them the Means appointed by thy Wisdom, to bring them thither, and give them Grace to embrace the gracious offers of thy Providence.

All these Mercies, and others which thou knowest most needful for our well-being here, and our glorious Being hereafter, we humbly beg

beg by the Merits and powerful Intercession of thy Christ, and our Saviour, who hath taught us thus to pray, *Our Father, &c.*

**T**He Grace of our Lord Jesus Christ, the Love of God the Father, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

---

*A Morning Prayer for a single Person.*

**A**Lmighty God, by whose Gracious Providence I am yet alive, and escaped out of all the dangers and difficulties of this mortal life, by whose merciful Protection I have been preserved the last Night from all corporal and spiritual Enemies: I adore thy Divine Mercy and Goodness, so visibly expressed in every moment of my life. I praise thy Holy Name for this, and all other favours received from thy Wisdom and Power; I glorifie thine infinite Majesty, and acknowledge thee, O my God! to be the Author of my Preservation, as well as of my Being. Of my self I am not able to resist the least danger or Enemy; were it not for thy watchful Eye and Power, I had been long ago in my Grave; but thy Goodness hath yet spared me, notwithstanding my unworthiness, and the many provocations of my Life. O merciful Father, thy Blessings have been heaped upon me in abundance, though I have returned thee for them all, nothing but ingratitude and sin. When I make a reflection upon my self, and thy Liberality, upon my past behaviour, and thy manifold Blessings bestowed upon me from day to day, I cannot but wonder at the infiniteness of thy Mercy, which could not yet  
be

se exhausted, nor discouraged by my unthankfulness. But let the sense of thy Love to me, change and alter the temper of my Soul, the resolutions of my Mind, and the actions of my Life. Suffer me not to presume upon these outward Expressions of thine Affection to me; but let them inflame my Soul with a sincere Love for thee my God, and with a fervent zeal for thy Glory. Suffer me not to be overcome by the powerful temptations of the World, nor to be drawn aside by the allurements of sin. I am so sensible, Lord, of the weakness of my own Nature, as not to trust upon my strength, which hath so often yielded to wicked enticements; assist me therefore, my God, with thy Divine and Holy Spirit, defeat the Devil's Power, disappoint all his malicious purposes, and lead me through this wicked World in thy Faith and Fear. Continue also thy Protection to my weak Body, preserve me from all Dangers and Enemies, defend me from all bloody and cruel minded men, that I may live here below in the service of my Generation, and in glorifying thee my Creator. Bless me in the Works of my Calling, give me a contented Mind, satisfied with the Events of thy Providence; that I may not complain of any thing that shall happen contrary to my desire and expectation, and a full resignation to thy Will and Pleasure. Suffer not my Soul to be too much in love with myself, nor with any thing here below, that I may avoid the pernicious Vices of Pride, self-conceitdness, Covetousness, Ambition, Lust and Vanity, which in these latter days possess mens minds, and hurry them into the Labyrinths that lead to Hell and Damnation. O Lord, I resign my self into thy hands; I desire to depend

pend upon thee, to be govern'd by thee, and to live for thee. Enlighten therefore my Understanding with thy sacred Truth, sanctifie my Will and Affections with thy Blessed Spirit, and the longer I live, let me draw nearer to thy likeness; strengthen my Soul with an assurance upon thy Love and Protection, and pacifie all the disorders of my Passions, that whatsoever inconveniency I meet with in my conversation here below, I may enjoy a quiet and peaceable Temper of Spirit, which is so acceptable in thy sight. In Prosperity and Adversity, in Sickness and in Health, grant me an equality of mind, not puffed up with the one, nor cast down with the other; but give me Grace, that bearing willingly my Cross after Christ my Saviour, I may press forward towards that Immortal Reward which thou hast prepared for them that love and fear thee. In whatsoever condition thy Providence shall be pleased to bring me, give me, I beseech thee, a disposition suitable to it, that in following the holy Example of my glorious Redeemer, and imitating his Goodness, Piety, Charity, Patience in suffering, Holiness and other Virtues, I may glorifie thy Name on Earth, grace the Profession of thy true Religion, and prepare my self for Eternity. For that purpose, grant that I may employ all my Talents in those good uses for which they are designed, that when I shall render up my accounts to thee, I may not be ashamed of my Actions. O let my mind be fixed upon that terrible day, that I may live in expectation of it, and order my Soul and Body ready for my dissolution. I humbly beseech thy Divine Majesty to be gracious, not only to my self, but also to all my Relations; receive into thy Favour and Protection,



rection, all those that are committed to my care  
or that are near or dear unto me in Blood and  
Affinity; preserve their Souls from the Vice  
and Infection of the times, and their Lives  
from Dangers and Enemies, and give them  
Grace, to serve and glorifie thee their God  
Earth.

Send thy Blessings upon the Societies and  
Kingdom unto which I belong, forgive our  
national sins, suspend thy judgments that we  
deserved, and if in thy Wisdom thou thinkest  
fit to chastise us, destroy us not utterly; set  
bounds to the rage of our Enemies, and let  
thy proceedings towards us, make a sincere Re-  
formation in the Land. Deprive us not for-  
ever of the comfort of thy Word and Ordina-  
ces, but protect this thy Church from the in-  
croachings of Schism and Idolatry.

Be merciful, O Lord, to our King, defend  
his Person from all his Enemies, and let  
wicked Designs prosper against him, but give  
Wisdom to his Counsellors, Success to his Un-  
dertakings, Victory to his Armies, Grace and  
Fidelity to his Officers, Truth and Loyalty to  
all his Subjects, and Health and long Life to  
his Majesty. Be gracious to all his Relations,  
make them Examples of Piety and Godliness,  
discover to them the truth of thy Gospel, and  
give them all Grace to employ their Credit and  
Authority in promoting thy Glory, and in con-  
quering thy true Religion against Error and  
amongst us. Give us a Learned and Religious  
Clergy, a Wise and Pious Nobility, a sober  
and Virtuous Gentry, and let all such as are  
in any Offices of Trust remember their Duty  
to thee, O God; their Obligations to their  
and his Subjects, and act with that Faith

and Integrity, that they may discharge a good and Conscience, and approve themselves before thee as well as before Man.

Be gracious to all Nations, send them the light of thy Gospel, banish from them all mists of Error and Heresie, pacifie the Tumults of the World, and give to all People Grace to know the true God, and Jesus Christ whom thou hast sent, to be the Universal Saviour.

These and all other Mercies, for them and thy whole Church, I humbly beg for his sake and Merits, who is dead, risen again, and sits at thy Right Hand, to make Intercession for us. *Our Father, &c.*

Let thy Grace, thy Power and thy Truth, preserve and accompany me all the days of my life.

---

*A Morning Prayer for a young Person.*

O Heavenly Father, my great Creator and Protector, thy Holy Name be praised for all thy Mercies, chiefly for the quiet rest of the Night. At every moment I feel the expressions of thy goodness; thou ceaseest not to shew me some tokens of thy Liberality, since thou hast given me this Being. O eternal God, how great and many are thy Mercies to me in those few minutes that I have spent in the World; I perceive that thou art the inexhaustible Fountain of all good, and the boundless Ocean of all perfections. To thy Divine Majesty therefore, I make my Address to supply the daily necessities of this weak Body and sinful Soul, which

which proceed from thee. Forgive, I beseech thee, O my God, the mistakes and frailties of my youth. As I am sensible of my frequent miscarriages, cause me also to be sensible of thy Mercy and Pardon. I am entered into this World in a state of imperfection, I carry about me strong Inclinations to sin, and the breach of thy sacred Laws, which I cannot shake off for a moment; but gracious God, blot out all my Iniquities, and assist with thy Divine Spirit my pious Resolutions, and religious Temper of my Soul, *Thou hast promised not to quench the smoking Flax, nor break the bruised Reed,* do not to cast away a Creature for some imperfection, but to encourage the hopeful beginnings of Piety in Man. Perform this thy Promise, O my God in my sinful Soul; increase what is good, rectify what is amiss, sanctify and purify the inner part of my self, from all the fleshly resolutions that I may be guilty of. Enlighten my Understanding with a right knowledge of thy Will and Word, give me thy heavenly Wisdom and a clear apprehension of those things thou dost requirest from my Faith and Practice. Suffer me not to be carried away by the inticements of Heresie and Error; but as thou hast caused me to be born, and initiated by Baptism into the profession of thy true Religion; give me grace to resist all the Temptations that may endeavour to draw me from it, and to continue in it to the last moment of my days. Sanctify my Will and Affections more and more, keep me from the infectious air of wicked Company, and from vicious Conversation. Suffer me not to be carried away with the Vices of the Age, but strengthen my Resolutions in thy Faith and Fear, give me that discretion and prudence, that I may perceive

perceive the snares laid for me, and know how to  
run and avoid them, that I may lead an innocent,  
harmless and righteous Life; keep me from the  
labyrinths of sin and wickedness, in which ma-  
ny are insensibly intangled. And as my great  
Task in the World is to serve thee, inable and  
assist me in the prosecution of that Design.  
Make me to see the vanity of the World, and all  
Worldly advantages, that my tender Soul may  
not be bewitched with any deceitful enjoyments,  
but that I may settle my affections upon thee,  
my God, and live continually in expectation of  
thy approaching Change, and of the immortal  
Possessions, where true Joys are to be found.  
I beseech thee also, merciful Father, to send  
and continue to me all things needful for my  
weak Body, grant me Life and Health, that I  
may glorifie thee on this side the Grave, as thou  
wilt glorifie me on the other side. Enable me  
to serve my Generation, and to do good in the  
World, that I may not be said to live in vain.  
Increase my Gifts and Talents and thy Tempo-  
ral Blessings, and give me a Heart to dispose  
of them according to thy Will. Preserve me  
from all dangers and Enemies, suffer them not  
to prevail upon me, but limit their malice and  
usage. I trust upon thy Power and Protection;  
I shall have the experience of it at every step  
of grace that I shall make, and accompany all my endea-  
vours and actions with success and blessing.  
Strengthen my Soul with a reliance upon thee,  
and a submission to thy Will in all things; pre-  
pare me to bear the Crosses that thou wilt lay  
upon me, and assist me through the Troubles  
of the World, by thy Divine Spirit. Imprint  
thy fear in my tender Soul, give me a sense of  
thy all-seeing Eye, and infinite Presence, that I  
may

may dread thy Justice and Power, as well as love thy Mercy and Goodness, and be kept from all extravagancies of Life; that I may wait continually as in thy Presence, and in expectation either of Rewards or Punishments, according to my Actions. Grant me, I beseech thee, overflowing Goodness, all the conveniencies of this Life; sanctifie what thou hast already given, and make me useful, and a Comfort to my Relations. Be merciful to them also, pray thee protect, preserve and keep them in these troublesome times; defend their Bodies from Death and Danger, and their Souls from Error and Vice. Preserve the King's Majesty and all the Royal Family in Health and Happiness. And send to all this Nation a continuance of Peace and Prosperity, with a real Reformation of their Lives. Grant these and all other Mercies, necessary for them and thy whole Church, through and by the Mediation and glorious Intercession of my Blessed Saviour, who hath thus taught me to sum up all my imperfect Prayers. *Our Father, &c.*

*Let thy merciful kindness, O Lord, be upon me like as I do put my trust in thee. Psal. 33. 21.*

---

*A Morning Prayer for a younger Person.*

**O** Almighty God, who hast saved me till this time, preserved me from my Mother's Womb, and guarded me from the dangers of the last Night; Thy Holy Name be praised for this, and all other Expressions of thy Mercy and Goodness to me; give me grace to employ this Life which thou sparest me to  
Hono

honour and Glory; keep me from sin and temptations, and whatsoever might prejudice my Soul or my Body. I recommend my self into thy hands and protection; save me from the dangers and inconveniencies of this Life; grant me Wisdom and thy Fear, increase in my Soul all knowledge, give me a right understanding of thy Will, and Grace to practise it. Preserve me from the Vices of the Age, from the Allurements of sin, and the Corruptions of the times. Season my tender Soul with a Love for thee, my God, and a sincere dread of thy Power and Divine Majesty. Protect me in the Profession of thy true Religion, and bless me with spiritual and Temporal Blessings; and grant me that holy Resolution and Temper, that I may so live in this Life, and so spend my days, that I may attain at last to Everlasting Life. Preserve my Parents, Relations, and those whom thou hast placed over me, in health and prosperity; send them an increase of all thy blessings; save the King's Majesty from all his enemies, grant him health and prosperity, and the whole Nation peace and happiness, for Jesus Christ his sake. *Our Father which art in Heaven, &c.*

*The Lord preserve my going out, and my coming in, from this time forth, and for evermore.*  
men. Psal. 121. 8.

---

*A Morning Prayer for a Child.*

Unto thee, lift I up mine Eyes, O thou that dwellest in the Heavens. *Psal. 123. 1.*  
Thy Holy Name be praised, for the last Nights Rest



Rest and Preservation, protect me also this  
 from all dangers, bodily and spiritual, keep  
 me from sin, teach me thy Ways, grant me  
 thy true Wisdom; increase my abilities to serve  
 thee: bless me in my endeavours and actions;  
 sanctifie my Soul and Body; give me the un-  
 derstanding of thy Word and Laws, and strength  
 of Heart to practise them: keep me in the profes-  
 sion of thy true Religion, and from the wretched  
 designs of Schism and Idolatry; imprint thy  
 fear in my tender Soul, and a sense of thine in-  
 finite Presence, that I may glorifie thee here on  
 Earth, O my Creator and Heavenly Father,  
 and at last attain to that Glory which thou hast  
 promised to those that shall obey thy sacred  
 Commands. Bless and preserve my Parents,  
 Kindred and Relations; save the King's Ma-  
 jesty, and grant him Health and Prosperity. All  
 this I beg from thine infinite Goodness, for Je-  
 sus Christ his sake, my only Saviour and Re-  
 deemer, who hath taught me thus to pray.  
 Father, &c.

*Blessed be the Lord God of our Israel, from  
 everlasting, and World without End. Amen.*

*An Evening Prayer for a private Family, accord-  
 ing to the Book of Common-Prayer;  
 some Collects for the Times.*

O Lord, correct us, but with judgment, be-  
 cause in thine Anger, lest thou bring us to  
 nothing. Hide thy Face from our Sins, and blot  
 out all our Iniquities. Jer. 10. 24. Psal 51.

*Almighty*

Almighty and most Merciful Father, we have erred and strayed from thy Ways like  
 Sheep. We have followed too much the de-  
 grant desires of our own Hearts. We have  
 defended against thy Holy Laws. We have left  
 done those things which we ought to have  
 done; and we have done those things which we  
 ought not to have done, and there is no Health  
 in us. But thou, O Lord, have mercy upon us,  
 the wretched Offenders. Spare thou them, O God,  
 which confess their faults. Restore thou them  
 that are penitent; according to thy Promises  
 declared unto Mankind, in Christ Jesus our  
 Father. And grant, O most merciful Father,  
 for his sake; That we may hereafter live a  
 pure, righteous, and sober life, to the glory  
 of thy holy Name. Amen.

Lord, have mercy upon us.  
 Christ have mercy upon us. And  
 give us all our Sins.  
 Our Father which art, &c.

*Let this be  
 repeated by  
 all the Fa-  
 mily.*

O Lord, shew thy mercy upon us.  
 And grant us thy salvation.  
 O Lord, save the King.  
 And mercifully hear us, when we call upon

and direct thy Ministers with Righteousness.  
 and make thy chosen People joyful.  
 O Lord, save thy People.  
 And bless thine Inheritance.  
 Give peace in our time, O Lord.

Because there is none other that fighteth for us,  
 only thou, O God.  
 O God, make clean our Hearts within us.  
 And take not thy Holy Spirit from us.

Almighty

Almighty

**A**lmighty and everlasting God, who hast made nothing that thou hast made, and dost forgive the sins of all them that are penitent ; create and make in us new and contrite Hearts that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee the God of all Mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

**O** God, from whom all Holy Desires, good Counsels, and all just Works proceed, give unto thy Servants that peace which the World cannot give, that both our Hearts may be set to obey thy Commandments and also that by thee we being defended from the fear of our Enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

**L**ighten our Darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the Love of thy only Son our Saviour Jesus Christ. *Amen.*

**A**lmighty God, who seest that we have no power of our selves to help our selves, keep us both outwardly in our Bodies ; and inwardly in our Souls : that we may be defended from all Adversities which may happen to our Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

**O** Almighty God, who alone canst order the unruly Wills and Affections of sinful Men.

o have ant to thy People that they may love the thing  
doft for which thou commandest, and desire that which  
at ; thou doft promise, so that among all the sundry  
Heard manifold changes of the World, our Hearts  
and may surely there be fixed, where true Joys are  
tain be found, through Jesus Christ our Lord. *Amen.*

ur Lord O Lord, who never failest to help and govern  
them, whom thou doft bring up in thy  
edfast Fear and Love, keep us, we beseech  
res, thee, under the protection of thy good Provi-  
orks dence, and make us to have a perpetual Fear  
at peace and Love of thy Holy Name, through Jesus  
both Christ our Lord. *Amen.*

admen O God, whose never failing Providence or-  
ed from dereth all things, both in Heaven and  
time of Earth ; we humbly beseech thee, to put away  
of Jesus from us all hurtful things, and to give us those  
things which be profitable for us, through Jesus  
thee, Christ our Lord. *Amen.*

for the DE merciful, O Lord, to this Church and  
s Christ Nation ; punish us not according to our de-  
servings, but let thy Mercy protect and save us  
from the evil hands of all our restless Enemies.  
have Continue thy Word and Gospel amongst us, re-  
selve vive our senseless Divisions ; open the Eyes and  
; and Hearts of all our Dissenting and disaffected Bre-  
defend ren ; that they may embrace thy Truth, set  
n to aside all Prejudice, and joyn with us thy Ser-  
vants in the sincere Worship of thee the true God:  
s Christ All this we beg for Jesus Christ his sake. *Amen.*

order the O God, for as much as without thee, we are  
ful Me that thy Holy Spirit may in all things direct and  
grate rule

rule our Hearts, through Jesus Christ our Lord  
*Amen.*

**O** Almighty God, who art a strong Tower of defence unto thy Servants, against the face of their Enemies: We yield thee Praise and Thanksgiving, for our Deliverance from those great and apparent Dangers we have been compassed with. We acknowledge it thy goodness, that we are not delivered over as a Prey unto them: beseeching thee still to continue such thy Mercies to us, to discover all hellish Plots contrived against our King, Religion and Country, and to disappoint all the black Designs of our bloody Enemies: that all the World may know that thou art our Saviour and mighty Deliverer through Jesus Christ our Lord. *Amen.*

**O** Lord our God, who upholdest and governest all things in Heaven and Earth, receive our Humble Prayers for our Sovereign Lord the King, set over us by thy Grace and Providence. And so together with him, Bless the whole Royal Family; that they ever trusting in thy goodness, protected by thy Power, and crowned with thy gracious and endless Favours, may continue before thee in Health, Peace, Joy and Honour, a long and happy Life upon Earth, and after Death obtain everlasting Life and Glory in the Kingdom of Heaven, by the Merit and Mediation of Jesus Christ our Saviour. *Amen.*

**B**Less, we beseech thee, O Lord, our Bishops, Priests, and Deacons, with true Knowledge and Understanding of thy Word, and that both by their Preaching and Living, they may set forth

forth and shew it accordingly, enable them all  
to be faithful in their great trust, in the mainte-  
nance of thy true Religion, against the Incroach-  
ings of Popery, Heresie, Schism and Prophane-  
ness. Bless the Lords of the Council, and all  
the Nobility, Magistrates and Gentry, with  
Grace, Wisdom, and Understanding of thy  
Will and Word. Give to all Nations quietness  
and peace, and to this thy People give Unity  
and Happines. Help the weak-hearted, raise  
up them that fall, subdue Satan under our Feet.  
Comfort all that are in Tribulation ; preserve  
all that are in danger ; shew thy pity to Pris-  
oners and Captives. Provide for the Fatherless,  
the Widows, and all that are Oppressed. Have  
mercy upon all Men. Forgive our Enemies,  
and turn their Hearts. Preserve for our Use  
the kindly Fruits of the Earth. Endue us with  
the Grace of thy Holy Spirit, and amend our  
Lives according to thy Holy Word. All this  
we beseech thee to grant us, for Jesus Christ his  
sake. *Amen.*

From our Enemies defend us, O Christ.  
*Graciously look upon our Afflictions.*  
Pitifully behold the sorrows of our Hearts.  
*Mercifully forgive the Sins of thy People.*  
Favourably with mercy hear our Prayers.  
*O Son of David have mercy upon us.*  
Both now and ever vouchsafe to hear us, O  
Christ.

*Graciously hear us, O Christ, graciously hear  
us, O Lord Christ.*

O Lord let thy mercy be shewed upon us.  
*As we do put our Trust in thee.*



**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the Glory of thy Name, turn from us all those Evils that we most righteously have deserved; and grant that in all our Troubles, we may put our whole Trust and Confidence in thy mercy, and evermore serve thee in Holiness and pureness of Living, to thy Honour and Glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

**P**Revent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual help, that in all our Works begun, continued and ended in thee; we may glorifie thy holy Name, and finally, by thy mercy, obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

**A**Lmighty God, who hast given us Grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their Requests: Fulfil now, O Lord, the desires and petitions of thy Servants, as may be most expedient for them; granting us in this World knowledge of thy Truth, and in the World to come life everlasting. *Amen.*

**T**HE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*An Evening Prayer for a whole Family, suitable  
to the times.*

**O** Merciful God, here we thine unworthy  
Servants are prostrate before thee, at the  
close of this day, loaden with thy manifold  
Mercies, to acknowledge the weakneses and  
miscarriages of our Lives, and to bewail the  
sinfulness of our Natures. Our Iniquities are  
many, and our Transgressions are multiplied  
every day. We feel within us a forward in-  
clination to that which is unlawful; we carry  
about us a Body of Sin, and the least Temp-  
tation draws us aside from thy holy Ways. How  
negligent have we been of thy Commands?  
How vitious in our Lives? How careless in our  
Duties? How unthankful for all thy Mercies?  
We can give no account of the number of our  
mistakes, for they are numberless. Therefore  
we humble our selves before thee in a deep sense  
of our own sinfulness and unworthiness; we  
cast away all confidence and reliance upon our  
own Merits. But we come to thee with a Con-  
fidence upon Christ's Merits, trusting upon his  
promises and gracious invitations. For his sake,  
O merciful Father, forgive us all our Trespas-  
ses, magnifie thy Divine goodness, by the par-  
don of our great and hainous Offences. Look  
upon the Atonement made for us, and in confi-  
deration of the precious Blood of our great Savi-  
our, spilt for our Redemption, accept of our  
Persons, and Prayers at this time. Take not  
away from us only the guilt, but also the cor-  
ruption of sin, that we may not continue in  
our Provocations against thy Divine Majesty.  
As thou hast give us a sense of our Ignorance

and Weakness; give us the proper Remedies to these two Evils, enlighten our Understandings more and more with thy Blessed Truth; purifie our Wills from all unregenerate affections; sanctifie and change the whole frame of our Souls according to thy revealed Will. For that purpose, grant us we beseech thee, **god** **God**, an increase of all our Graces, give life and growth to these seeds of Holiness and Immortality; strengthen the Interest of Piety in every one of us, with a holy dread of thy Power and Justice, and a blessed Love for thee our God, who only art lovely. Open our Eyes, that we may perceive the Beauty and Excellency of Virtue, and the filthiness and danger of those sins we have been most inclinable to practise. Let the woful circumstances of our Bottom Lusts, visible by our own experience and others Examples reclaim us betimes to an Obedience to thy sacred Laws; make us truly sensible both of the shame that attends upon Sin, and of the misery that consequently follows it, that we may begin the great work of Repentance betimes, and vigorously prosecute it, till we have brought under all our irregular inclinations, which are so imperious in the Children of disobedience. Make us clean Hearts, O God, and renew a right Spirit within us: Purifie our Souls from all Intention, from all evil Thoughts, wicked Affections, and sinful Designs; above all, keep us from the reigning sin of Hypocrisie, that we may be sincere in our Profession, and that we may not deceive our selves, by thinking to deceive others. As our great business on this side the Grave, is to serve thee our great Creator, and prepare our selves for Eternity; assist us mercifully in our endeavours relating thereunto,

direct,

direct, comfort, and succour us against all Temptations ; give us Hearts and Lives, that we may adorn the Gospel of our Saviour Christ. Let neither the inticements of Sin, nor the suggestions of the Devil, nor the allurements and vanities of the World, draw us away from thee, our good God, nor from the Profession of thy sacred Truth. Keep us from evil Examples and wicked Company and Perswasions, and from the Corruptions of the time. As thou hast been gracious to our Forefathers in this Land, in preserving them and their Religion from all bloody designs and attempts ; continue thy protection to us their Children. Preserve thy Gospel in this Nation ; defend us from Heresie, Idolatry, and Schism : Unite us all in love and affection one towards another, and in conformity to thy Will in all things. Remove the differences and prejudices that are amongst us, that we may embrace one another, as Brethren designed for the same Happiness, sanctified by the same Spirit, and redeemed by the same Christ.

O gracious God, watch over us we beseech thee, let not the Craft and Power of our bloody Adversaries prevail, or overcome the Professors of thy Gospel. Defeat all their wicked endeavours against our Prince and his People, and discover and disappoint all their Plots. Let Religion and Truth flourish in our days, and keep us all from Prophanenis and Error. Send thy Blessings to this Family, here humbled before thee, and to every member of it. As thou hast received us into thy Protection, grant us a continuance of it this Night especially. Let the Eye of thy Providence be awake over us, to shelter and preserve us when we shall be asleep.

Keep us all from fearful Dreams and Apprehensions, and sinful Fancies. Let nothing injure either our Souls or our Bodies; bring us safe through the shadows of the Night, to behold the Glory of another day, and feel again the manifold expressions of thy great goodness to us. O Lord, we depend upon, and trust only in thee. Thou alone hast been the Saviour of our Persons that belong to thee, defend them we beseech thee from the malice of the Devils, and the attempts of bloody-minded Men, and from all accidents and dangers whatsoever, that we may yet live to praise and glorifie thee here on Earth, and do service to our Generation.

Send thy Blessing to all Princes and Magistrates, especially to our King, and all Governments under him in Church and State; preserve him from all rebellious Designs and Attempts of our Enemies, and give all our Rulers grace to employ their Credit, Power, and Authority in the maintenance of thy Truth and Honour; and in the suppression of Atheism, Vice, Profaneness, and whatsoever agrees not with sound Doctrine. Give success to their pious endeavours, Victory to our Fleets and Armies, Life and safety to all the Noble Souls that watch over us, or fight for us. Disappoint all the wicked designs of Antichrist, scatter and subdue all his bloody Agents, and let thy Gospel and Will be known to all the Nations under the Sun.

These and all other Mercies convenient for our Souls and Bodies, we humbly beg for the sake and Merits of that immaculate Lamb, who is dead for us, and now makes intercession at thy right hand; and we conclude these our imperfect Prayers, with his most perfect Form, *Our Father which art, &c.*

The

**T**HE Peace of God which passeth all Understanding, preserve our Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord. The Blessing of God Almighty, Father, Son, and Holy Ghost, be with us all evermore. *Amen.*

---

*An Evening Prayer for a single Person.*

**O** Being of Beings, the great Creator of the World, and preserver of Mankind, by whose gracious goodness I am now alive, and brought safe through the many dangers and inconveniencies of this mortal Life, to the close of this day. I humbly acknowledge thy Providence, and merciful Protection. Thou hast fed me with thy Creatures, defended me by thy Power, instructed me in thy Truth, admitted me into thy Church; for these, and all other Mercies received from thy bountiful hand, I return thee my homage and Thanks, and confess my self unworthy of the meanest of thy Favours, by reason of the many Provocations that I am guilty of. O Lord, I have sinned against Heaven, and against thee, and am no more worthy to be called thy Son; my Transgressions are multiplied every day, and mine Iniquities are without number. How easily have I yielded to the Power of Temptations! how often have I broken thy sacred Laws! Gracious God, be merciful, be merciful to me a Sinner; blot out all mine Iniquities, and forgive me for the sake of my dear and only Saviour, who is dead, and intercedes for me. Accept his Sacrifice and Mediation for my poor Soul, grieved with the sense of Sin. Give me true Repen-



tance and that Frame of Spirit and Holy Resolution, unto which thou hast promised in thy Holy Word, Mercy and Forgiveness. As thou hast begun the Work of Reformatin in me, perfect it, I beseech thee, by the continual influences of thy Holy Spirit; forsake me not, good God, nor leave me to my wretched self, but let thy Truth and Wisdom direct my Understanding, and thy grace govern my Will in the practice of Piety, Suffer me not to be overcome by the mistakes and inticements of Sin and Satan; defend my Soul from all wicked impressions, and infections of the World. As thou hast redeemed me for thy self, let not Vice nor Error draw me from thee, nor the dangerous Allurements of Earthly Vanities; but as my dependency is upon thy Power, let my expectation of Happiness be from thy Bounty, and my delight in fulfilling thy holy Will. Strengthen and increase in me all goodness. Let every day bring me nearer to thee, and to that Purity and Holiness, without which no man shall see thy Face. Time, that carries me apace to my cold Tomb, minds me of an Eternity, of a Resurrection, and the last Judgment. Prepare me, I beseech thee, for this last Assizes, and that terrible Day, wherein every Man shall give up an account of his Actions, before a Righteous and Impartial Judge. Grant that I may find Mercy and Favour at the hands of my great Redeemer, and be admitted into the Joys of his Paradise.

And as I am now going to lye down to refresh my weary Body with rest, blessed God, be merciful to me this Night, protect me from all dangers and evils. Suffer not the Malice of the Devils, nor of wicked Men, to hurt this

out-

outward Tabernacle, nor the precious Soul that is within ; keep from me all troubleſom Dreams and Thoughts ; and whether ſleeping or waking, let my Mind be armed with a reliance upon thy Goodneſs and Power ; grant me a moderate Reſt, that I may be better enabled to ſerve thee in my Generation, and proceed on in the Employment, unto which thy Providence hath called me. In which, let my chief aim be to advance thy glory, rather than my own ſordid Intereſt, and to mind the careful management of all the Talents which thou haſt put into my hands, that I may, as a good Servant and Steward, improve and increaſe them.

Look in mercy upon all my Relations, whereſoever they be ; let thy Grace, thy Truth and Goodneſs accompany and protect them, during their abode here below. Crown with the choicest of thy Bleſſings our Religious King, ſhield him from the wicked attempts of all his Enemies, and give him long Life, Health and Proſperity now, and at laſt receive him into everlaſting Happineſs. Bleſs all his Royal Relations, give them all Grace to be instrumental in promoting the intereſt of thy Truth, Godlineſs and Virtue ; that they may answer the good ends for which thou haſt put ſo much power into their Hands. Bleſs all Governours and Magiſtrates, give them Grace to prefer thine Honour and Glory to all other corrupt purpoſes whatſoever. Defend this Nation from all Plots and Conſpiracies, defeat the Deſigns of all our Enemies, and diſappoint all Combinations againſt it. If thou wilt afflict us, good God, let it be for a time ; take not thy Truth and Goſpel from us and our Poſterity ; and ſanctifie all thy Judgments and Mercies to us, that they may effect  
and

and produce in us that Reformation, and those Graces for which they are intended. Spread thy Gospel and Truth all over the World, pull down Antichrist, let all Nations understand thy Will, and readily submit unto it. Be merciful unto all Sons and Daughters of Affliction; comfort and succour all sick Persons, and such as are grieved with the loss of Goods, Friends or Relations. Be thou their good God and Saviour in thy due time, giving them grace to submit to thee, to trust upon thee, and to expect from thy mercy alone, a seasonable and proper Remedy to all their pressures and troubles. And now, blessed Lord, I recommend my self again into thy merciful hands, and conclude these my imperfect Prayers with that most perfect Form recommended to us by my good Saviour, in whose Name I beg, and for whose sake I intreat thee, O merciful Father, grant me these my Requests, and all other Mercies which thou knowest needful for my Soul and Body. *Our Father, &c.*

---

*Prayers before Meal.*

**S**END down thy Blessing, good God, upon these thy Creatures that we are now to be partakers of. Inable them to feed our Bodies, recruit our weakness, and strengthen us to serve and glorifie thee on Earth, that we may receive from thee the Rewards of thy Servants in Heaven. This we beg for Jesus Christ his sake. *Amen.*

*Another*

*Another Prayer before Meat, for a Child.*

**G**OOD God bless me and these Creatures that we are to receive, that in a moderate use of them we may be enabled to serve and glorify thee on Earth, through Jesus Christ our Lord. *Amen.*

---

*A Profitable Meditation at the sight of a Table spread or covered with Food for our Bodies.*

**H**OW often have I tasted and felt the goodness of my God! He is that full Ocean of Mercy and Sweetness, from whence these Streams proceed by various dispensations and methods. He is that bottomless Fountain that never will be exhausted. Here, here are tokens of his Love to us, and care of our preservation, before our Eyes. These Creatures are sent to mend the daily breaches of this outward Tabernacle, to recruit our Mortal Weaknesses with a fresh supply, to corroborate the decaying strength of Nature with new Spirits. We see, by experience, that these Bodies that God hath made, he is careful to maintain, and by the Influence of the Heavens, and the Fruitfulness of the Earth, to furnish them with all their Wants. O wonderful Providence! How full and plentiful are thy Stores! that so great a share is appointed for me. How rich is that Bounty, that after all my fellow Creatures, so many Millions in number, are provided, vouchsafes me so great a Lot and large Portion. He can never want, that entertains a good Correspondence with the great Purveyor of Mankind, whilst  
the

the Avenues and Conveyances are open. O that  
 not up thy mercy from us ; for let my Estate  
 be never so great, and the provision for my Bo-  
 dy be never so large, alas these poor senseless  
 Creatures cannot benefit me without thy Ble-  
 ssing accompanies them. These morsels may as  
 soon choak as feed me ; without that invisible  
 Virtue which thou alone canst send along with  
 them. I humbly crave it at thy hands, my  
 good God ; let not my Sins sower or poison  
 these thy Mercies. Let me not trust too much  
 upon these outward assistances of Life and  
 Health, but as by thy continual proceedings, thou  
 hast taught me to depend chiefly upon thy Libe-  
 rality, let me look up to, and expect from thee  
 daily food and nourishment ; grant me a thank-  
 ful Heart, never to forget so great a goodness.

But the sweetness that I am going to relish,  
 reminds me of the sweetness of that Bounty from  
 whence it proceeds, and of the greatness of thy  
 Divine Wisdom, that hath baited all necessary  
 actions of our life, with a natural delight and  
 pleasure. How ravishing must the Fountain of  
 Goodness be, seeing these drops conveyed unto  
 us, at such a distance, are so pleasing to our  
 Palats. God that now entertains my Being so  
 far from his immediate Presence, intends one  
 day to draw me nearer to himself, to live with  
 him for ever. Then the Divine Goodness shall  
 refresh and comfort me without the cold assis-  
 tance of inferior things ; then the smiles of Gods  
 Countenance shall be conveyed to us, not by  
 Reflections and at second hand, but more im-  
 mediately. We shall then see as we are seen,  
 and solace our selves (during the numberless A-  
 ges of an Eternity) in the presence of this good  
 God, where we shall want neither Food nor  
 Raiment.

Raiment, but these corrupt Bodies shall be freed from all the slavery of the Elements and dependence upon them; for we shall depend upon our God alone, and him only shall we serve. *For this Corruption must put on Incorruption, and this Mortal must put on Immortality.* O that I might have always in mind that final end of Mankind, and use these thy Comforts, but not abuse them by excess and gluttony. These Bodies which thou hast so wonderfully made, and preserves with such care, are of that Excellency, and designed for those Noble and Divine purposes, that they must not be disgrac'd or polluted with Vice. These Creatures thou hast appointed for our Refreshment, not for the dishonour or ruin of our Bodies. If our Tables overflow, how many of our poor Neighbours are in want? Hast thou sent this plenty for me alone? Is it not that I should praise thee in the use of so much as is needful for my self and Attendants and that I should distribute the rest to such as are in need? I will imitate this thy Liberality, my good God, and be a faithful Steward of these inferior Mercies.

But this Food of my Body minds me of that of my Soul. I have another more spiritual and divine Being that I must feed and cloath. Gracious God, forget not that immortal and better part of my self, but nourish it with Wisdom and Truth, that I may grow in Grace and in the knowledge of thee my God. Remove not the Candlestick of thy Gospel from us; suffer not Schism and idolatry to prevail and smother thy true Religion in their horrid Abominations, but let Truth and Innocency overcome at last; maugre the furious attempts of Men and Devils; feed this precious Soul with that Bread which



which comes down from Heaven ; increase in me all Virtue and Goodness, and preserve both my Soul and Body to thine Eternal Kingdom. *Amen.*

*A Thanksgiving after Meat.*

**T**HY Holy Name be praised for this food of our Bodies, that we have received; continue still these thy Mercies to us, we beseech thee, for Jesus Christ his sake. *Amen.*

## The CONTENTS.

**A** Discourse to encourage to Prayer ; with the most proper helps and directions to pray well.

Page 1

*Useful Meditations and Prayers upon God and his Divine Attributes.* 96

*A Meditation and Prayer upon the Incompreensible Being and Presence of God.* ib.

*A Meditation and Prayer upon the Immutability of our great God.* 98

*A Meditation and Prayer upon the Eternity of God.* 99

*A Meditation and Prayer upon God's Almighty Power.* 100

*A Meditation and Prayer upon the Wisdom of God, and his infinite Knowledge.* 101

*A Meditation and Prayer upon the Goodness of God manifested in Nature and Providence.* 103

*A Meditation and Prayer upon the Mercy of God, in the Redemption of Man by the Lord Jesus Christ.* 106

*A Meditation and Prayer upon the Justice and Holiness of God.* 109

# The CONTENTS.

<i>A Meditation and Prayer upon Plenty and Riches.</i>	pag. 113
<i>A Meditation and Prayer upon the consideration and sense of Poverty and Want.</i>	116
<i>A Meditation and Prayer at the enjoyment of Prosperity.</i>	119
<i>A comfortable Meditation and Prayer for such as are in Adversity, and afflicted with Losses and Crosses in the World.</i>	122
<i>A Meditation and Prayer in time of Health.</i>	124
<i>A Meditation and Prayer useful in time of Sick- ness.</i>	127
<i>A Meditation and Prayer when the Symptoms of Death appear.</i>	132
<i>A Meditation and Prayer for such as are going to the Publick Assemblies to hear the Word of God.</i>	135
<i>A Prayer for Soldiers before a Fight.</i>	138
<i>A Prayer for a Ship's Company before an Engage- ment at Sea.</i>	139
<i>Seasonable Ejaculations and short Prayers in the midst of a Fight either by Sea or Land.</i>	141
<i>A Prayer for Mariners in a Tempest at Sea.</i>	ib.
<i>A Thanksgiving after a Victory by Sea or Land.</i>	143
<i>A Prayer for the Preservation of the King's Per- son.</i>	144
<i>A Prayer for the Church Militant.</i>	145
<i>A short Prayer for Persons desperately wounded.</i>	ib.
<i>A Meditation and Prayer for a Woman with Child.</i>	146
<i>A Thanksgiving and Prayer after a safe Delive- rance.</i>	147
<i>A Meditation and Prayer for such as are entring into the Affairs of the World.</i>	148
<i>A Meditation and Prayer for Prisoners for Debt.</i>	151
<i>A Meditation and Prayer for Malefactors in Pri- son.</i>	154
<i>A Meditation and Prayer for such as are wrongfu- ly accused and condemned.</i>	157

## The CONTENTS.

<i>A Meditation and Prayer for such as are released out of Prison, and for their Deliverance from the afore-mentioned Troubles.</i>	159
<i>A Confession and Prayer for Criminals after Condemnation, and at the time of Execution.</i>	160
<i>A Meditation and Prayer for such as are entering into the holy state of Matrimony.</i>	162
<i>A Prayer for a Ship's Company beginning to sail in a Voyage at Sea.</i>	164
<i>A Prayer for such as are going to receive the Holy Sacrament.</i>	166
<i>A Thanksgiving and Prayer after the receiving the Holy Sacrament.</i>	ib.
<i>A Morning Prayer for a Family according to the Book of Common-Prayer.</i>	168
<i>Another Morning Prayer for a Family when business is most urgent.</i>	171
<i>Another Morning Prayer for a Family.</i>	172
<i>Another Morning Prayer for a Family when business is urgent.</i>	177
<i>A Morning Prayer for a single Person.</i>	179
<i>A Morning Prayer for a young Person.</i>	183
<i>A Morning Prayer for a younger Person.</i>	186
<i>A Morning Prayer for a Child.</i>	187
<i>An Evening Prayer for a Family according to the Book of Common-Prayer, with some Collects for the times.</i>	188
<i>Another Evening Prayer for a Family, suitable to the times.</i>	195
<i>An Evening Prayer for a single Person.</i>	199
<i>Prayers before Meal.</i>	202
<i>Another Prayer before Meat for a Child.</i>	203
<i>A Profitable Meditation at the sight of a Table spread or covered with Food for our Bodies.</i>	ib.
<i>A Thanksgiving after Meat.</i>	206

F I N I S.

used  
om  
159  
Con-  
160  
ring  
162  
sail  
164  
Holy  
166  
g the  
ib.  
the  
168  
busi-  
171  
172  
busi-  
177  
179  
183  
186  
187  
to the  
ts for  
188  
ble to  
195  
199  
201  
203  
Table  
s. ib.  
206